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TRAINING A SPIRIT-FILLED MINISTRY

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ASBURY THEOLOGICAL SEMINARY

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The Dean's Letter

W. D. TURKINGTON

The winter quarter opened with a total enrollment of 280 students at Asbury Theological Seminary. Of this total 217 are men and 63 are women. The figures above indicate an increase of fifty-six students over the 224 who were in attendance during the winter quarter one year ago.

A partial analysis of the winter quarter enrollment indicates the following interest items: Bachelor of Divinity candidates 220; Master of Religious Education candidates 52; new students 14; ex-service men 100.

On the basis of a study conducted by the dean's office, it appears that Asbury Theological Seminary now places tenth among the seminaries of the nation in total enrollment. Applications for admission are being received in large numbers for 1949-50 sessions.

The first phase of the building program which includes the H. C. Morrison Memorial Administration Building, the Bettie Morrison Memorial Apartment House for married students and the central heating plant is almost finished. The central heating unit has been completed and is in full operation.

Outstanding among the special events of the winter quarter will be the Fifth Annual Ministers' Conference scheduled for February 22-24. Bishop Arthur Moore of the Methodist Church will present five lectures on the theme, "The Life, Witness and Work of the Church." Dr. Chester McPheeters, pastor of Metropolitan Methodist Church in Detroit, Michigan, will give five addresses on the theme, "A Man Stood up to Preach."

During the conference other outstanding leaders in various areas of church and educational work will be heard in special addresses and class lectures. Among these are the following: Dr. Ralph Earle of the Nazarene Seminary in Kansas City; Dr. Byron S. Lamson, Missionary Secretary of the Free Methodist Church; Dr. Duvon Corbitt, Professor of History in Asbury College, and Dr. Harold C. Mason and Dr. Claude Thompson, professors in Asbury Theological Seminary.

The Christian Service Brotherhood, a student organization that sponsors various types of week-end religious service, is now conducting a half-hour religious radio program each Sunday morning. The program, entitled "Gems of Grace," may be heard over radio station WHIR, 1230 kilocycles, Danville, Kentucky, at 9:15 A.M.

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Guest Editorial--

Is the Christian Ethic Heteronomous?

ROBERT P. SHULER, JR.

It has been popular of late to charge Christian ethics with heteronomy. Many moderns tell us that since the norm for the Christian life is the will of God, and since to be a Christian means to be obedient to divine commands which one receives through an external revelation, then the servitude that the Christian must have to this outer authority denies autonomy on his part, and makes him heteronomous. This servitude to outer authority is mirrored, they tell us further, in the Christian's emphasis upon the necessity for faith.

In such a reading of Christianity there is both truth and error. It is true that the Christian ethos is grounded in a religious premise. The basis of Christian ethics is the will of God. The Christian, therefore, is utterly different from that type of man who wishes to free himself from all outward norms, create his own laws and values, and have, as his only responsibilities, faithfulness to himself. The Christian follows Christ in making the basis of his ethics to be religious postulates. Without faith in God, and without the assurance that God is the ultimate meaning of the universe rather than man, the Christian's ethical ideal would be without support.

But does the fact that Christian morality is theocentric logically imply that it is a heteronomous ethic? Yes, if God is conceived in Neo-Reformation terms as "Wholly Other." If God and man are thought to be totally distinct from each other in their essential natures, and the will of God alone is the norm for man's actions, then there can be no such thing as autonomy on the part of man. Despite the energetic attempt of the Neo-Reformation theologians of our day to give men some semblance of psychological autonomy and freedom, the fact is that they have left him with neither. Such has been

the result of their false disjunction of God and man.

However, if one rejects this dualism as a false assumption and accepts man's moral capacities as a divine gift, rather than as one's own creation, then God's will is not something distinct (or even separate) from, and alien to, human nature. God's will then is not an outward command of power which demands blind, unreflective obedience apart from the coerciveness one places on his own act. This is strongly implied in the Christian doctrine of Creation. Here man is said to have been made in the image of God. Whatever effect the "Fall" had on man, the coming of Christ and the doctrine of the atonement insures the "renewal" of the image, and the validity of the above.

Even though it were true that man and God were totally distinct from each other in their essential natures, it still would not carry through that man had no part in his moral decisions. Whether the will of God be objectively or subjectively communicated, it never has reached man with such clarity that he is always certain of his knowledge of the divine will, or sure of that which he ought to do in the given circumstances of life. There are no external credentials accompanying the divine will today which guarantee its divine origin. Ultimately, its divine origin can only be determined by an appeal to the "enlightened conscience" of the Christian. Our necessary uncertainty demands some degree of autonomy on our part. Autonomy is also demanded in the application of moral laws to the everyday decisions of practical life.

If it has been found that the Christian ethos is not logically bound to be heteronomous, can it be said that it is not so practically? At this point it must be admitted

that the charge of heteronomy applies to many practicing Christians. Theirs is only an external obedience, a mere acceptance of external laws which can never be true morality. An act is moral only when it is freely willed by the one doing the acting. True morality can never be based exclusively on the will of anyone else, even though the other be God. Hence, as it pertains to the actual motivation of many "average" Christians, the charge of heteronomy is both deserved and serious.

It is deserved because there are many-too-many Christians who need to be stirred out of their decadence, stodginess, complacency, and inertia. That many Christians are what Nietzsche called "herd-men" cannot be denied. They are content to let others think for them, decide for them, and will do all possible to avoid conflict and escape from living. They are the spiritless, submissive, and the decadent. They need to learn to *judge for themselves* and

reverence themselves more than they are now doing.

It is a serious charge because such a person can never become a moral person. He violates the primary purpose behind the free moral agency of man. The moral law must be *self-imposed* and the moral act becomes such only when it has one's *own* approval. The Christian thinks of his duties as divine commands, but not as commands which he does not accept on his own behalf. Christian morality, then, should be found not in an external and uncritically accepted divine will, but in one's own inner moral nature as created of God, and hence as subject to the divine will. The comprehension of the minutiae of the divine requirements in the given concrete moral situation demands continuous and reverent attention to the principles of the biblical ethic. This attention grows out of the recognition and acceptance of both present and ultimate responsibility to God. From within these limits the valid Christian moral autonomy emerges.

The Scientific Temper and the Faith Of Men of Letters

JAMES D. ROBERTSON

Toward the end of the 1850's the progress of science in England had unmistakably shaken traditional Christianity at its foundation. In fact, for many Englishmen the validity of all religious experience was destroyed at the appearance of the *Origin of Species* (1859). Not that Darwin's book alone effected this revolution in men's thinking; for earlier in the century Lyell's *Principles of Geology* and Chambers' *Vestiges of the Natural History of Creation* had produced what was felt to be substantial support for the theory of man's "progressive development" as opposed to the Genesis account of man's beginnings. German historical criticism of the Bible had also been playing its part in undermining the older faith. But it was Darwin's book, appearing at a time when there was much speculation in the air, that drove home to men generally the significance of the evolutionary teaching, making it impossible for them to reconcile the findings of science with the major tenets of revealed religion.

It would be difficult to exaggerate the effects of the new theory upon Victorian men of letters. Herbert Spencer and, for a moment, Tennyson were representatives of those who voiced unrestrained enthusiasm for the new knowledge. The one envisioned man as by some fantastic law of nature progressing of *necessity* toward perfection; the other sang of the day of social brotherhood toward which all the world was moving, of the "parliament of man" and the "federation of the world." But the laureate's optimism was short-lived. Caught between science and belief he was soon to embark on a dark voyage of doubt that was to last for many long years. In the end he was to resolve his difficulties

by adopting a position of compromise in which, while accepting the animal origin of man's body, he was to insist that man nevertheless was essentially soul having his beginning and ending in God.

For another eminent Victorian, however, there could be no middle-of-the-road satisfaction. Matthew Arnold, against the counsels of his better nature, rejected in the light of the new knowledge his earlier Christian teachings. His poetry is haunted by that "eternal note of sadness," which is the direct consequence of this yielding in the interests of the scientific temper. It has been alleged that Arnold held as calamitous this loss of Christian faith simply because for him Christianity was a "translation into temporal and historical terms of eternal truths which could not be allowed to perish."¹ Arnold feared, so it goes, that when men began to discover that the book on which they had grounded their faith was a fallible human record, the product of an age of ignorance, they were in danger of throwing out not only the book but the truth which it so crudely expressed. But the loss which Arnold sustained involved something more personal than this explanation suggests. Consider, for instance, the poet's "Stanzas from the Grande Chartreuse." Arnold is visiting the chief monastery of the Carthusians high in the French Alps. Wistfully he describes the monastery, its silent courts, the chapel, the library, the garden. His heart yearns for the faith that possesses the simple "anchorites." In this mood he reveals the cause of his present spiritual predicament:

¹ Robert Shafer, *From Beowulf to Thomas Hardy*, Vol. II, p. 475.

For rigorous teachers seized my youth
And purged its faith and trimmed its fire,
Showed me the high, white star of truth,
There bade me gaze, and there aspire.

The poet then compares himself to a Greek standing mournfully before the Runic remains of his former faith. He sees himself as

Wandering between two worlds, one dead,
The other powerless to be born,
With nowhere yet to rest my head.

Few lines in literature are so charged with spiritual anguish as these he now silently addresses to the monastery and the monks:

Oh, hide me in your gloom profound,
Ye solemn seats of holy pain!
Take me, cowled forms, and fence me round
Till I possess my soul again.

Other unequivocal expressions of the poet's grief at the loss of personal faith are contained in *Dover Beach*, *Self-Dependence*, *The Buried Life*, and *The Scholar Gypsy*.

The poetry of Arthur Hugh Clough, Arnold's close friend, also echoes the despair not only of an age bewildered by the new teachings but of a man sick at heart. This stanza is from Clough's "Where lies the land?"

Where lies the land to which the ship would go?
Far, far ahead, is all her seamen know.
And where the land she travels from? Away,
Far, far behind, is all that they can say.

The new historical criticism of the Bible was undoubtedly responsible for George Eliot's turning agnostic. Report has it that this sensitively-religious woman, while translating Strauss' *Das Leben Jesus*, became ill with dissecting the beautiful story of the Crucifixion; yet she fell so under the power of the book that she had to abandon the faith of her fathers. Other major writers who at this time repudiated Christianity were George Meredith and Thomas Hardy. The one, in exchanging his faith for nature-worship, felt the need of a new and different morality; the other, in the absence of a steadyng faith stoically abandoned himself to a despairing pessimism which possessed him till the last.

Hardy came to be a truly tragic figure in English letters, distrusting not only the voice of revelation, but subsequently that of reason itself. The characters in his novels are all in the end crushed either by the force of nature, by cruel chance, or by their own misguided impulses.

The Victorians were pessimists for the most part. They gave in too easily, if reluctantly, to some of the claims of science. It has been said that man can endure all manner of deprivation and suffering, all kinds of moral and physical shock, and his faith will not waver; but when he permits the leaven of pseudoscience to work in his life he becomes a moral coward. And to corroborate this conclusion we are invited to consider the lot of man in fourteenth-century England. The hundred-years war was then in progress, devastating Europe; the Black Death had swept in three successive waves over the Western World, slaying from a third to a half of the population; both church and state, moreover, were in a condition of moral and spiritual decay. Yet, it is pointed out, in those dreadful days when men were terrified by all these visitations, Chaucer retained his sanity and good humor. Had the story-teller of the middle-ages belonged to the modern age, he would no doubt have developed an incurable case either of melancholia or cynicism, or both.

In spite of Mr. Huxley's brilliant and popular expositions of the new doctrine the Victorians were by no means quite convinced. It has been intimated that Tennyson at last found spiritual relief from his long struggle with doubt. His position was now akin to that of F. W. Robertson and other leaders of the Broad Church Movement—one of conciliation between the established faith and the current trends in science and scholarship. Concerning Tennyson's mediatorship, Gladstone spoke to the point when he said that the poet had done much "to harmonize the new draught of external power with the old and more mellowing faith, self-devotion, loyalty, reverence, and discipline."

¹ Mims, Edwin: *Great Writers as Interpreters of Religion*. p. 165.

The staunchest adherent to traditional Christianity was Robert Browning. Bishop Westcott, a leading Victorian churchman acknowledged Browning as one of his three principal teachers. The others were St. John and Origen. Dr. Berdoe, an eminent London physician, and author of *The Browning Encyclopedia* attributed to reading Browning's poetry his conversion from agnosticism to Christianity. It has become fashionable for modern critics to make out an interesting case to support the notion that Browning lacked Christian faith. "He strengthened in many readers the faith that he did not himself possess," they say. This point of view is subscribed to by the author of *English Thought in the Nineteenth Century*, who has this to say about Browning's Christianity:

"He (Browning) held perhaps, that though, religion as presented by the orthodox was faulty and incredible, yet the alternative of no religion was much much farther from a true philosophy . . . The primary dogmas of Christianity . . . were no doubt a human attempt to impress the Infinite . . . but they were the nearest man could get to truth, and in affirming them . . . one was nearer to the truth than in denying them . . ."

Surely, none was more certain of the Christian experience than was Robert Browning, the clearest, strongest voice of faith in his day. He did not hold lightly the discoveries of science, but his poetry makes clear his disillusionment in the efficacy of science as a guide in matters pertaining to the soul. Like George Elliot, he came under the influence of Strauss, but seeing the vulnerability of the German critic's position, he answered him with "*A Death in the Desert*," which contains these lines:

I say the acknowledgment of God in Christ
Accepted by the reason, solves for thee
All questions in the earth and out of it,
And has so far advanced thee to be wise.

The poet rebukes those who look to reason as a guide to ultimate values. In "*Bishop Blougram's Apology*" he shows the insecurity of the man who thinks him-

self secure in his rationalized atheism or agnosticism:

Just when we're safest, there's a sunset touch,
A fancy from a flower-bell, some one's death,
A chorus-ending from Euripides,—
And that's enough for fifty hopes and fears
As old and new at once as Nature's self,
To rap and knock and enter in our soul,
Take hands and dance there, a fantastic ring,
Round the ancient Idol, on his base again,—
The grand perhaps! We look on helplessly,—
There the old misgivings, crooked questions are—
This good God,—what He could do, if He would,
Would, if He could — then must have done long
since!

If so, when, where, and how? Some way must
be.—

Once feel about, and soon or late you hit—
Some sense, in which it might be, after all
Why not, "The Way, the Truth, the Life?"
"What think ye of Christ, friend? When all's
done and said,
Like you this Christianity or not?
It may be false, but will you wish it true?
Has it your vote to be so if it can?"

If it is urged that Browning's dramatic poems cannot be taken as expressing the poet's own faith, citation might be made of the poet's epilogue to "*Dramatis Personae*" where Renan, represented as saying that the star of Bethlehem has vanished from the heavens, is answered by Browning himself in these words:

That one Face, far from vanish, rather grows,
Or decomposes but to recompose,
Become my universe that feels and knows.

Concerning these lines Browning is recorded as saying to Mrs. Sutherland Orr, his biographer, "That's the way I feel Christ."

The Victorian Age, notwithstanding the variety and excellence of its poetry, was predominantly an age of prose. And it was in this guise that the defense of the old against the new became most violent. Thomas Carlyle, viewing with horror England's sacrifice of spiritual values, cried out against the machine with a fierceness reminiscent of the Hebrew prophets. France, he warned, suffered the tragedy of a revolution because she exalted reason at the expense of revelation. England was selling her soul for Jeremy Bentham's hol-

* Somerville, D. C. *English Thought in the Nineteenth Century*. pp. 155-6.

low economic theory—"the greatest happiness of the greatest number"—a theory calculated to bring about some kind of earthly millenium. Religion alone, Carlyle preached, must furnish the basis for a brighter future. Unorthodox as he was in his religious belief, this prophet of the spiritual clearly foresaw the folly of building for the future according to a program of scientific materialism. The record of his own grim struggle from doubt and despair to hope and faith is found in *Sartor Resartus*, Book II, where the "Everlasting No" represents the spirit of skepticism, denying all life-values and crushing all man's aspirations; and where the "Everlasting Yea" expresses the final outcome of the contest when unbelief is vanquished by victorious faith.

Like Carlyle, Ruskin too despised the Mammon-worship of the age. Turning in mid-career from the criticism of art to the criticism of society, he waged for the rest of his life a bitter fight against the political economy of Adam Smith and John Stuart Mill which, he felt, was destroying the souls of Englishmen. To the capitalists of his day, lost in their worship of the "goddess of Getting-on," Ruskin preached what was fundamentally a Christian social gospel. As evidence of a right relationship with God, he urged upon them a return to the Gothic style of architecture in building. It is in this form, Ruskin believed, that man's feeling for the Infinite best expresses itself. Those anonymous builders of Gothic churches labored with a conscientiousness that made their work perfect. But England, he groaned, was chiefly concerned with building railroad mounds vaster than the walls of Babylon, and railroad stations vaster than the temple of Ephesus. Although some of the changes which Ruskin advocated seem quite fantastic, the record shows him in many respects to have lived in advance of his times. For this "dreamer" proposed among other things old-age pensions, vocational guidance, universal education, fixed minimum wages, and government-created jobs for the unemployed. His Christian social emphases was the outcome of a deep conviction that God was at the heart of the universe. He too remained

undisturbed by the damaging religious implications of the new science.

Some of the clearest thinking of the age is to be found in the prose works of John Henry Newman, another defender of the faith. While at Oxford, Newman came for a time under the influence of the liberalistic views of the famous Dr. Thomas Arnold, whose little group of admirers, Newman somewhere describes as "an intellectual circle, afflicted with the pride of reason." The leader of the Oxford Movement reacted strongly against the increasing secularization of life, with its glorification of the intelligence of man. It was his task, he felt, to keep the church from being liberalized. Newman reminded his generation that Christian faith is founded, not upon reason, not upon the subjective experience of the individual, but upon Biblical revelation. To him liberalism was the fallacy of subjecting to human reason those beliefs which are in their nature beyond and independent of it. Rather than see the liberal view prevail, Newman believed that the church would gain even if it were "vastly more superstitious, more bigoted, more gloomy, more fierce in its religion, than it now shows itself to be."

It is not to be wondered at that in the unsettlement of the traditional faith there developed in England in the latter part of the nineteenth century a species of intellectual and literary freedom wherein everybody wrote much as he pleased. In seeking the golden mean between science and faith, all kinds of writers were making all kinds of appeal to "philosophical reason." Yet in spite of the dictum, credited to Matthew Arnold, that true reason is "always and everywhere the same," everybody's proposed solution for leading men out of the wilderness was being challenged by everybody else. While reason made all views plausible it could prove none of them. As a reaction to the general confusion of these later years Christianity, especially in the form of Roman Catholicism, experienced a significant revival. Many sought and found rest from "this strange disease of modern life" in a complete surrender to the authority of Mother Church.

Cardinal Newman's "second-spring" had come.

Turning to the verse belonging to the end of the century we hear from one of these new converts to Rome, Gerard Manly Hopkins. Although Hopkins died in 1889, still a young man, his influence was not felt until the period following 1918. In the middle of a brilliant career at Oxford he came under the influence of Newman's writings and joined the Jesuit order. Few men in modern times have sought more diligently by prayers and fastings and bodily mortifications to relive Christ's passion. Upon entering a monastery he burned all his verse, and in order that he might be free to devote himself to spiritual exercises he wrote nothing more for seven long years. His later verse is perhaps the most passionate testimony of devotion to Christ that appeared in the latter part of the last century. At the time of his death Hopkins was teaching at the University of Dublin, a task entirely uncongenial to his nature. The best-known of these converts to Rome was, of course, Francis Thompson, whose "The Hound of Heaven" in its fusion of personal tragedy and divine love is regarded as one of the great poems of the modern period.

Victorian England, then, inspite of its spiritual disruption was by no means spiritually bankrupt. It had its Christian witnesses, however varying their testimonies. American literature in the nineteenth century seems to have remained aloof from the scientific and critical tendencies that brought such widespread consternation to the Victorians. Of American poets of the last century one may claim that "no other group of singers was ever in any country in the same length of time so deeply religious in thought, so uniformly reverent in tone." Replacing the emphasis which an earlier period put upon the doctrines of original sin and total depravity, these writers emphasized more or less the goodness and mercy of God. Longfellow, Lowell, Bryant, Holmes, Whittier, and Lanier reacted against the harsher creeds of Calvinism and Puritanism and sought to apply the spirit of Jesus to the needs of men.

If the spirit of pessimism prevailed over too many of the Victorians it has almost completely triumphed over both our English and American contemporaries, notwithstanding the fact that the problems facing both centuries are substantially the same. Added influences generated by the modern scientific temper are, however, these days making themselves felt. In accounting for the spirit of negation in recent literature, Thornton Wilder mentions three such influences and touches on some of their religious implications. First, a new view of the self. Our faith in the self has been shaken by the conclusions of the influential psychologists of our time, who teach that man is the sport of blind, irrational forces. Eugene O'Neill's dramas are revelations of the sub-human forces that make play of man. The force of this teaching is seen also in that variety of fiction in which the hero, apparently without control over his own thought processes, follows the "stream of consciousness." Secondly, a disturbing view of the social structure. Marxian criticism of the older views of society has proved highly disconcerting. The two wars, moreover, have added to our uneasiness over our social institutions. Thirdly, the breakdown of the "basic organic unities necessary to men's health and sanity in a true culture." Briefly, these unities are described as man's attachment to the soil, to the clan or tribe that furnishes man with a closer sense of belonging, and to "that which binds the sexes in their normal fulfillment in the family."

In the light of these insights it is not to be wondered at that the works of such noted poets as Robert Frost, Robinson Jeffers, Amy Lowell, and many others have in the main little or no reference to Christ. It looks as though writers of our day are, as someone has put it, "cruising in a world of low visibility." Indeed, the biographer of Hart Crane is quoted as saying: "In the late 20's and early 30's to confess religious emotions in New York literary circles was far more damaging to whatever

*Wilder, Thornton, *Spiritual Aspects of the New Poetry, Part II.*

went by the name of 'poetic prestige' than the confession of any number of sexual or moral irregularities."¹ Not all our contemporaries, however, have shown their contempt for or indifference to religion by their silence; many on both sides of the Atlantic have taken time off either to brood over or to attack organized religion. Edna St Vincent Millay's long poem, "Conversation at Midnight," illustrates well the frustration and dejection of much present-day literature. Meeting at midnight in a busy city, representatives of various professions seek to discover some solution to the problem of human existence. But neither the liberal, the agnostic host, the stockbroker capitalist, nor the communist poet is able to shed light on the matter as each in turn ponders the human spectacle. Their final conclusion is contained in these words: "Let us abdicate now; let us disintegrate quietly here, convivially imbibing the pleasanter poisons." Elsewhere Miss Millay writes: "Man has not been the same since God died; he has taken it very hard." A line from Edwin Arlington Robinson echoes the same mood: "I cannot find my way, there is no star." From Gamaliel Bradford: "I sometimes wish God were back." Citations like these could be multiplied.

But even in days such as these, literature is not without positive witness to the Christian faith. Among the older group in England, Chesterton may be regarded as the defender of the orthodox beliefs. Kipling prays to the old testament "Lord God of Hosts" to preserve imperial England in time of trouble; H. G. Wells expects the goddess of science to usher in a new world; W. B. Yeats pays suit to the mythology of old Ireland; George Bernard Shaw waits for the god of reason to produce the superman. Chesterton alone, a reactionary like Newman before him, remains simple and strong in the principles of the Christian faith. In *Orthodoxy*, a stimulating exposition of the Chestertonian faith, this anti-modern shows the stages by which he was led to embrace Christianity. Here he ridicules alike determinists, skeptics, prag-

matists, and others in our society who deny intelligible purpose to life. Andre Maurois sums up Chesterton's aversion for the materialistic spirit of the age in these words: "Materialism is a mental aberration: it denies the evidence. It seeks to explain thought and the soul by actions of the brain, but cannot; and if it had the slightest measure of common sense, it would understand that the spirit, which contains everything, could not be itself entirely contained in one of the little agglomerations of matters which it contains."²

If spokesmen for the faith are hard to find among the older generation of major authors in England, they are equally scarce among the same group in America. As someone has observed, it is passing strange that America, long identified with evangelical religion, should produce so few modern writers of repute who give expression to religious affirmation. Vachel Lindsay echoes religion as he knew it in his early association with William Campbell. His "General William Booth Enters into Heaven" is reminiscent of the revival meetings he attended as a lad. Though Edwin Arlington Robinson, who may also be considered as belonging to this older group, makes religion his major theme, his poetry is in general melancholy and without hope.

Among the younger contemporaries in England and America, particularly those whose major productions have appeared since 1918, none of note has penned until recently anything of consequence in the spirit of affirmation. Disillusionment of war and economic depression seemed to destroy so generally the remnants of religious faith among them that the literature of the 30's will no doubt be regarded as without parallel for reflecting the spirit of cynicism and despair. It is almost inevitable, however, that out of this situation reactionary forces should arise. Men cannot live forever in a void. Recent years have witnessed here and abroad the publication of a surprising number of religious novels, the appearance of which suggests some degree of awareness of a people's

¹ Mims, Edwin, *The Christ of the Poets.*, p. 20.

² Maurois, Andre, *Prophets and Seers*, p. 164.

hunger for spiritual values. Poetry also gives evidence of a change now in progress. Two of the greatest living poets, T. S. Eliot and W. H. Auden, have repudiated with strong affirmations of faith the strong negative criticism of society and religion that characterized their earlier verse; other important poets who have recently reversed their point of view are Stephen Spender and C. Day Lewis. Eliot, who exchanged his American citizenship in 1927 to become a British subject, is now the recognized voice of the Anglo-Catholic Communion. He has travelled far from the days of "The Wasteland," a long, unintelligible poem which shows the frustration and emptiness of human existence in the period between the two wars; and from the days of "The Hollow Men," in which he brings a fearful indictment against the Church, represented as a hippopotamus "wrapped in the old miasmal mist." On the other hand, plays like *Murder in the Cathedral* and *The Rock*, and poems such as "Ash Wednesday" and "A Song of Simeon" attest to the revolutionary change that has taken place in Eliot. In *The Rock*, for instance, the poet insists that our modern society has

Knowledge of speech, but not of silence;
Knowledge of Words, and ignorance of the Word.
All our knowledge brings us nearer to our ignorance,
All our ignorance brings us nearer to death.
But nearness to death no nearer to GOD.
Where is the life we have lost in living?
Where is the wisdom we have lost in knowledge?

After establishing himself as a poet in Britain, Auden came to live in this country a few years ago. As in the case of Eliot, Auden's acceptance of the Christian faith came as a surprise to most people. Turning his back on the sharp social satire of

his earlier verse he sought and found in Christianity certain positive values which he sets forth in what is now regarded as one of the foremost poems of our day, the Christmas oratorio, *For the Time Being*. Here Auden makes King Herod play the part of a scientific liberal. To Herod, the theory of the Incarnation is a stupid regression from an age of culture to an age of ignorance. But the aged patriarch, Simeon, joyfully pronounces the "Nunc Dismissas": "Now lettest thy servant depart in peace for mine eyes have seen thy salvation." And this is the kind of thing that astonishes old admirers of Auden. When Simeon sees in the Incarnation the interpretation of history and the redemption of man he expresses the poet's own position.

The writer has attempted to show that with the spread of scientific knowledge in the last half of the nineteenth century, many English men of letters believed themselves to be living in the twilight of Christianity. The Darwinian hypothesis did inestimable damage to England's literati. Of those who refused to yield wholly to the philosophy of secularism, some held valiantly to the old lines, some caught in the whirlwind resigned themselves to the authority of the Church, some remained in a state of unrelieved sadness. In our century, that twilight has merged into night-time. Our men of letters have been living spiritually in "the dark night of the soul." Perhaps the voices of men like Eliot on the other side of the Atlantic and Auden on this side are heralds of the dawn. These voices at least suggest that some of our literary leaders, utterly disillusioned with our civilization and unable longer to trust reason to guide them to a better life, have thrown themselves back on faith—and they seem to be thriving on it. Men cannot always live in the void.

Youth Challenges the Church

LESLIE R. MARSTON

A woman from up-state New York was a visitor in Washington, D.C. From the dizzy summit of the Washington Monument she viewed the various landmarks of our capital city, and then, for the moment forgetting where she was, exclaimed, "But where is the Washington Monument?"

Sometimes we are so close to events and movements that, with no clearly fixed point of view, we lose our bearings. My purpose in developing the announced subject is to locate ourselves and recover our bearings in the swirling eddies of today's youth tide.

For many years the American church has been attempting to challenge American youth, but today youth is challenging the church. Here is the question: with youth ready for great dedications, will the church or some other and unworthy cause enlist youth's loyalty and secure youth's commitment?

I. THIS IS A PAGAN AGE

a. *In Sin's Prevalence*

Let us consider the present youth problem against the background of prevailing moral conditions. These conditions may correctly be described as pagan. A few years ago the charge of paganism against this generation brought a shock of surprise and even resentment to such an audience as this. Today such a charge is commonplace. We live in an age when thoughtful men can speak of "the passing of the Christian era." By this they mean not that there are no longer Christian individuals or Christian communions, but that recent generations have carelessly lived off of our Christian heritage without making moral or spiritual replacements until now we are bankrupt.

A pagan order is characterized by two conditions pertaining to sin. One is the prevalence of sin. Who will deny the exceeding sinfulness of this age? Some years ago J. Edgar Hoover declared that crime had so increased in America that we were virtually in a state of civil war with a criminal army of more than four million active enemies engaged in a predacious warfare against our society. This army now numbers seven and a half million finger-printed criminals!

But apart from sins which the law defines as crimes, other sins upon which society places no legal restrictions are increasing to appalling proportions. For example, America spends annually in alcoholic debauchery eight billion dollars. Sins of sex as disclosed by recent investigations are overwhelmingly more prevalent than has commonly been assumed. America's divorce record is a blot on our national character; from one-fourth to one-third as many divorces as marriages

b. *In Indifference to Sin*

But prevalence of sin does not alone constitute paganism. Perhaps at times and places on the frontiers of American pioneering our forefathers sinned to the same or even greater excess than our generation, but with this difference: they sinned with a keen consciousness of guilt and knew the smart of outraged ideals, whereas our generation sins without scruple, accepting sin without struggle or resistance because ideals have been surrendered. The too general practice of this day accords with the statement of Oscar Wilde, "The only way to get rid of a temptation is to yield to it." With many, sin has become, in the phrasing of Shakespeare, "not accidental, but a trade."

Yes, our age is pagan; pagan in the appalling prevalence of sin, but more pagan

in the fading consciousness of guilt for sin. What George Eliot wrote of Tito in *Romola* too truly describes this generation: "lips that lie with a dimpled smile, eyes with a gleam than no infamy dulls, a conscience that rises from lust and murder without a haggard look."

Is our indictment too severe? Then listen to the remarks of the editor of the St. Louis *Star-Times* concerning the significance of a recent tragedy which consummated a sex-orgy of teen-agers in the St. Louis area. Editor Toohill charged that the tragedy was "the direct result of the collapse of national morals which has sucked into its vortex the young and weak of all ages, and given the purveyors of filth a Roman holiday." He calls the moral sag which followed World War I "strictly an amateur performance when contrasted to today's slide to the gutter." Among the agencies now destroying our standards he lists certain books, magazines, movies, comic strips, radio scripts, fashion designers, playwrights, and actors. He concludes:

It is society, the American society of the postwar period that apathetically stomachs the conditions that contribute to its own degeneracy. The history of biblical times tells the fate of two city-states—Sodom and Gomorrah. Remember?

II. THE EFFECTS OF PAGANISM ON YOUTH

a. *Crime and Delinquency: Breaking Society*

The effects of our American paganism are most clearly seen in the increase of juvenile delinquency and crime. Because of the basic twist of human nature to selfishness, many youth in this era of great individual freedom and relaxed moral restraints have disregarded or defied the laws of society. Without the brakes of social, moral and religious controls, these youth would break society and push it into anarchy.

b. *Anxiety and Frustration: Broken Personalities*

Although the most obvious consequence of our paganism is lawlessness and crime, there is another area of disaster of which we are becoming increasingly aware. This

is the inner world of youth personality itself. Because of human nature's craving for security, some children and young people react to the freedom and license of the present moral confusion of moral standards with a sense of lostness, turning inward upon themselves to develop anxiety, frustration and vague feelings of guilt.

The damage to personality of the relativity of our modern education is brought out clearly in Dorothy Thompson's report of an interview she had with four graduates of the choicest American colleges. These young men told her how their education had robbed them of their enthusiasms and cut them loose from their moorings, throwing them "into intellectual and psychological confusion, and into an inner despair."

Professor Mowrer of Harvard University told the psychiatrists at the 1948 session of the American Association for the Advancement of Science that anxiety is the vague frustrating fear which disturbs those who have indulged selfish desire with no clear recognition of an objective wrong or sin in such indulgence for which they can suffer a definite sense of guilt. For mental recovery of those suffering from anxiety and frustration, the vague and undefined anxiety should be brought to a focus in a sense of guilt for specific sins which can be dealt with realistically. Without clear standards regulating desire, the victim of anxiety will continue to seek relief "in such futile devices as tobacco, alcohol, gambling, 'sexual Monomania', gluttony." We gather that Dr. Mowrer's position favors definite standards of conduct as a means to mental health and as a safeguard against the growing anxiety and frustration of the prevailing pagan order. Contrary to the late Dr. Freud, high-priest of expressionism, Dr. Mowrer claims that anxiety results not from self-restraint and repression, but from unchecked expressionism and self-indulgence with no recognition of social or moral restraints.

This and the voice of others in very recent years are a far cry from the insistence of leaders in so-called "progressive education" that we should educate in terms of the child's present interests and experi-

ence lest we distort the child's growing personality by forcing upon it harmful adult standards. Increasingly it is being recognized that a disastrous effect of modern paganism on some young people is a broken personality.

c. Idealism in Reaction Against Selfishness: Revolutionizing Society

We have noted two areas of disaster in consequence of modern paganism's impact upon youth: First, delinquency and crime in selfish youth; Second, frustration and neurosis in fearful youth. But there is a third area of possible disaster, and yet of peculiar challenge. This is the area of revolutionary idealism. Because of human nature's craving for an ideal beyond itself, some young people rebel against selfish paganism to espouse some cause with full devotion. Such youth provide fertile soil for such militant paganism as Fascism or Communism, and unless captured by a worthy cause will seek to revolutionize society and to rebuild it on undemocratic and non-Christian bases.

Will America and the American church heed the warning of Old World paganism? Dan Poling returned from a world tour shortly before the last war to write his book *Youth Marches*. Therein he tells how everywhere he went in the Old World and the Orient youth were on the march—marching for some cause or questing for a cause which youth felt was bigger than self. Everywhere he went youth were asking him, "Isn't there something better than life?—the cause?—the nation?" In one form or another again and again came this question, "What will a man die for?"

Christian America should blush that it has failed to challenge American youth for Christ as Communism has challenged Russian youth for Moloch! Traveling in Russia shortly before the war, Bishop Cushman encountered a member of the organization of Russia's "godless" youth who said, "Our organization is fighting three things, sex impurity, liquor, and tobacco." Someone asked, "Why are you fighting these things?" The young atheist answered, "We young people can't afford to waste our money or our health when we

have on our hands the job of making a new Russia."

I was speaking along this line a few months ago on the campus of a state college, and had pointed to the danger of reaction of American youth from selfish to militant paganism on the order of Hitler's youth movement. At the conclusion of my message one of the professors, a refugee from Hitler's Germany, came to me in great earnestness and declared his alarm that in our moral looseness we are today where Germany was in the 'twenties when Hitler began his drive for power and channeled the aimless energies of German youth behind his cause.

Can the church in America out-bid revolutionary paganism for the loyalty of youth? Certainly not with easy concessions to youth's assumed love of self such as the church too generally has been offering these many years in a despairing effort to compete with selfish paganism. Church and school have rapidly been losing their youth-appeal at this very point of excessive pampering, just as selfish paganism elsewhere has yielded to militant and revolutionary paganism. American education and the American church have bungled youth psychology where Hitler and Stalin have scored success!

**III. AMERICAN YOUTH IN QUEST
OF A CAUSE.**

But perhaps you object that American youth are immune to the contagion of enthusiasm for a cause that entails hardship and sacrifice. I answer, the evidence is clear that there is a rising tide of idealism among American youth.

Witness an editorial in *The Daily Iowan* appearing as a half-page plea for discipline and hard work, addressed to the faculty of the University of Iowa under the caption, TAKE US BACK TO SOLID GROUND. Note the report by Doris Drucker of the results of a survey of college youth across the nation, showing that these young people now see that their homes during their high-school years failed to give them the direction and discipline they now see they needed in such homely matters as the books and magazines they read, the radio programs they listened to, the company they

sought, the habits they formed. The writer closes the article with the statement that perhaps for the first time in modern history a youth generation clamors not for more freedom "but wants less freedom and more security." And the evidence can be extended.

In clearly discernible measure American youth are ready for a supreme dedication, and in the years just ahead will find some cause which challenges to heavy sacrifice, even unto death.

God grant that dedication may be to the Cross of Jesus Christ, that cause may be the building of His church on earth. The church has Christ's answer for selfish and delinquent youth: *He that loseth his life for Christ's sake shall find it.* It has his answer for fearful youth: *For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind.* The church has Christ's answer for revolutionary youth: *Thy kingdom come. Thy will be done in earth, as it is in heaven.*

An Alumnus Speaks

REX M. DIXON

Andrew Preston Peabody has said: "To live in the presence of great truths and eternal laws, . . . to be led by permanent ideals. That is what keeps a man patient when the world ignores him, and calm and unspoiled when the world praises him." The writer has the above words printed in the Bible he carries in his calling, and reads them often. They have become a great source of inspiration and balance.

Since graduating from Asbury Seminary some twelve years ago I have had many occasions to attest the truth of these words. "To be led by permanent ideals" has become an obsession with me. Truly these are to be found in the "great truths and eternal laws" of a great God whose grace is sufficient to "keep a man patient when the world ignores him, and calm and unspoiled when the world praises him."

A letter came to my desk the other day from a young man serving his first pastorate since leaving Asbury Seminary. We are privileged to count him as one of our spiritual sons. In his letter he told me that already he has two young people from his work thinking in terms of full-time Christian service. His is a pastorate less than a year old. Such news intensifies my thinking of the many barren churches insofar as recruitment for Christian work is concerned, and I wonder that so many should be barren. My appeal in this writing is to challenge all who read to give attention to enlistment of "Timothys" for the preservation of truth through the flaming heart and the liberated mouth. Somehow I am impressed that pastors and churches are failing in great measure, when youth is not challenged and the call of God does not come to some to whom they minister.

When we came to our present pastorate we celebrated the twenty-fifth anniversary of the church in the fall of our first year. In all of the twenty-five year history not one recruit had been sent out to any sort of full-time Christian work. A divided chancel arrangement in the sanctuary adapted itself more to the priestly than to the prophetic. And yet, we had a willing and coöperative people from the beginning even though we reinstated a pulpit-centered program. We believed and still do that it is by "the foolishness of preaching" that men are brought to face the challenge of what shall be done with the Christ and what shall be done with life. This old Gospel is still loaded with dynamite and can do more to jar men loose than anything else a preacher can take into his pulpit.

It was six months before we gave our first altar call, but that first night of drawing the net saw six young people kneeling in an old fashioned confession of sin. A good many tears of repentance were shed. The next Sunday evening an altar call netted fifteen more and the church began to experience a general rejoicing. Good revivals followed. Refreshing times have now become the order of the day.

Many of you who read can duplicate or go beyond what I describe. It is merely a proof that the Gospel still works and that one does not have to com-

promise with a world that too often expects compromise. On our third year in this pastorate we have already seen nine young people leave us to prepare for full-time Christian work. Three of our young men hold the local preacher's license and another is to be recommended this spring. Two more of our young people are to enroll in college next September and another makes her plans for two years hence. And yet, on every hand we hear the cry that it is so hard to get young people to think in terms of Christian work as a life calling!

The graduates of Asbury Theological Seminary are a fortunate group. They have certainties to take into the midst of a world filled with doubts and cynicism. Their preaching is centered about a Christ who has the answer for every human need and problem. They know a full gospel is the answer, taken in its application to every area of life. What we have heard and felt and seen happen expands itself to a multiplicity in the hearts of our school's Alumni. God is using and can use every graduate we send forth. They take out a message that is unhesitating and positive, positive against evil wherever it is found as well as positive in the presentation of truth. Thank God, Asburians go out "not ashamed of the gospel of Christ."

I shall ever be grateful to whomever selected that verse of scripture and had it placed under my picture in the graduating Annual. In my very first pastorate out of Seminary a young man came to me, on his way to enter Asbury College, and said, "If you had been ashamed of the gospel of Christ I would not now be on my way to study for full-time Christian service." He is now on the mission field in the Honduras area. Another of our "spiritual sons" leaves Asbury Seminary this next June to take up a pastorate. We rejoice.

For your heart to be challenged, for your mind to be stimulated, for your future to be filled with God is our heart's cry. Never has such a time of opportunity been presented for present and future Alumni. The old saints who instructed us in our day of preparation have largely given way to a new and younger group stepping in to fill the gaps. Theology with its theory continues to be brought out into the field of the practical, and a consecrated faculty stresses the fact that the world needs what Asbury Seminary has. We men on the field can give affirmation to the fact.

On one of the charges to which we were assigned we were astonished to have one of the prominent men of the church come to us after we had been preaching about a month and tell us he "surely was glad to have a pastor who preached from the Bible instead of one coming into the pulpit with his hands full of newspaper clippings." Supplement if we must, but what is better than the Word of God? Truly, every new pastorate is a new challenge to "find out where the people are and then take them to where the Lord would have them." Asbury's training, plus all the good common sense that God has given, leads a long way towards the understanding of the world's difficulties, and of the methods by which to attack those difficulties.

It has been a pleasure to greet all of you through the pages of this fine publication, and I feel, in summation, like using the words of Peter: "And besides all this, giving diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh

these things is blind and cannot see afar off." He cannot be "led by permanent ideals." Let's join together in a great Commencement in June and continue to speak a good word for Jesus Christ and for Asbury Theological Seminary "in season and out of season." Keep preaching the Word. "It is the power of God unto salvation to everyone that believeth." "Yea, I think it meet, as long as I am with you in this tabernacle, to stir you up by putting you in remembrance" . . . of the ideals of Asbury, of the consecration of its faculty, of the prospects of its service, of the needs of its future, of the days you spent in preparation "to go out." Preach hard to the youth you face. Some of them may get a call to prepare and go out. No one has to tell you from what Seminary they should be graduated. Give them God's message and God's challenge. Shoot straight from the shoulder. "Pray without ceasing" and you will be able to "rejoice evermore." Every graduate going forth adds a link to the chain. Pray that it will encircle the globe. Blessings on you and yours, and brethren, remember to pray for us as we do for all Asburians.

The Relation of the Holy Spirit to The Authority of the New Testament

GEORGE ALLEN TURNER

The association of the Holy Spirit with authority comes from the association of the Spirit with the sacred authoritative writings of the Hebrews. Also associated with the authority of the Spirit, from the second century onward, is the authority of the church. A conflict between the first two is rare; the conflict between the second and third is not rare—in the second century it led to the Montanist movement and at the present time may be a contributing factor to the "Pentecostal movement".

In this inquiry we wish to ascertain to what extent authority in the New Testament was attributed, implicitly or explicitly, to the Holy Spirit.

The idea of God speaking to the nation and the world through human instrumentality by an inbreathing of His Spirit was an accepted doctrine in the Jewish world for centuries before the Christian era. Such prophets, in so far as they spoke the divine mind, spoke with authority—it was not their word but God's word. From this the authority of the Scriptures was derived. Jesus, the apostles, and the missionaries to the dispersion could appeal to no higher authority than the Scriptures. We can distinguish in the Jewish-Christian tradition, as MacDonald did in Islam, three sources of authority—(1) The scriptures, (2) reason, and (3) insight or "the Inner Light". Reason played a relatively minor rôle: scriptures and insight are effect and cause respectively of the same phenomenon—i.e., revelation or insight. Both Jews and Christians set up criteria to judge whether a prophet's insight was authentic, *viz.* from God, or not. Authority, then, came from God, through God's Spir-

it, ecstatically or by the illumination of reason, *to* a man, and by man's instrumentality, *to* a writing.

What did it mean that Jesus "spake with authority and not as the scribes"? How did the new effusion of the Holy Spirit affect the church as regards authority? How does this apply to modern views of authority? These are some of the questions that confront one as he considers these things.

The figure with which the new era is associated is John the Baptist, represented as the first of a succession of inspired men, who spoke with authority. Whence came John's authority? The effects of his authority is evidenced in several ways. The multitudes that came to hear him is one indication of his influence: their questions indicated their regard for his authority. The multitudes, the publicans, and the soldiers, must have felt that his words demanded more than passive audience as they demanded, "What shall we do?" (Luke 3: 10-14). This and similar comments indicates an atmosphere in which the interest of the multitudes was not due merely to curiosity, but to what they regarded as a prophetic voice—a messenger from God. Herod's reaction to Jesus' reputation is significant. If John had not been an authoritative, and hence influential figure Herod would hardly have imprisoned him for libel, nor would Herodias have demanded his execution. Neither would it have occurred to Herod that John had arisen from the dead. (Matt. 14:2; Mark 6:14; cf. Luke 9:7-9). Such hatreds and fears are not generated by men of no consequence. Even more significant is the reaction of the Jewish leaders to Jesus' question regarding the source of John's authority (Matt. 21: 23-27). Great as was the prestige of the

¹ MacDonald, D. V., *Aspects of Islam*, p. 145,

"chief priests and elders of the people" they dared not deny that John was God's messenger, because of the popular esteem for John. According to data from the New Testament confirmed by Josephus, *Ant. XVIII*, 5 the evidence is strongly for the view that John was regarded as an official spokesman for God.

To what was John's authority attributed? His birth was represented as unique inasmuch as he was "filled with the Holy Spirit from his mother's womb." (Luke 1:14) As with the prophets of old, the "word of God came unto John" before he began to preach; in the absence of evidence to the contrary we are justified in concluding that this coming of the "word" was by the inbreathing of the Holy Spirit as was the case with the prophets. John's word was authoritative and its authority came not by the handling of tradition, nor accurate reasoning, but by the inspiration of the Spirit, which gave perspective and urgency.

With Jesus the situation is more complex. His authority was asserted more emphatically, demonstrated more painstakingly, and challenged more effectively than was John's, according to our sources. One may wonder why the leaders were not afraid to secure Jesus' crucifixion and yet afraid to divest John of his reputation, (Matt. 21:26). Was it due to the time element, or to Jesus superior claims, or some other reason? Jesus' authority was attributed largely to his acts, (Matt. 11:2-6; Luke 7: 18-23), to the "signs" which he did. (In John 5 his authority is based on the testimony of John, the testimony of the Father, and the testimony of the Scriptures.) Yet his words themselves must have had an intrinsic authoritative note according to the impression reflected in Matt. 7:9. In accordance with this is the later tradition in John 7:46.

These are the ways in which Jesus' authority was vindicated, but what of its source? J. H. Thayer, in 1897, mentioned *Επονομα* in Matt. 7:29 as a problem awaiting further study.* Certainly the context

indicates that it is in contrast to the impression created by the expounders of tradition. It was more than exegesis. The repetition of "It is written; . . . but I say unto you" indicates the self-consciousness, not of a logician, nor that of a scribe, but one who speaks by virtue of a keener insight, a prophet. Sabatier points out that tradition arises when men are no longer sure of themselves or of their inspiration. Jesus must have given the impression that he was treading on new ground with confidence—a confidence that he was under the same influence that originated the Scripture. Bold and revolutionary as these statements (Matt. 5-7) appear they do not annul the authority of Scripture but rather profess to be a reformation, a penetration through the letter of Scripture to the spirit, an effort to get beyond the act to the motive.

Jesus' message seems to have carried its own authentication, being supplemented and confirmed by visible concurrent "signs". Jesus' authority to forgive sins, which could not be demonstrated visually, is given credence by the phenomenon of making a cripple walk, according to Luke 5:24; Mark 2:9,10; Matt. 9:5,6. Jesus' authority is attributed to (1) his inherent relation to the Father—that of sonship (Matt. 21:33-41), (2) to his (acquired) character, obedience and faith (John 8:9; 9:31), and (3) to the Holy Spirit, (by implication), in the light of the Spirit's activity in his conception, baptism, and temptation.

The authority of both John and Jesus is attributed to the Holy Spirit, to insight, to the Inner Light, but associated with previous insights as recorded in Scripture and with concurrent visible evidences of God's approval in "signs" wrought. Cf. Heb. 2:3,4; Mark 1:20.)

To state the viewpoint of the synoptists more precisely: authority comes to an individual from God through the Holy Spirit and as such is in essentially in agreement with previous insights as recorded in Scripture. Such an impartation is impos-

* Thayer, J. H., "Language of the New Testament," in *H. D. B.*, III.

* Sabatier, Auguste E., *The Religions of Authority and the Religion of The Spirit*, pp. 14, 164.

sible apart from character and conduct and has an almost inevitable (Luke 1:8) effect in one's words and deeds. God is the source of authority and the agent of its communication is the Holy Spirit. It is not a matter of contrast between tradition and insight, for the source of 'tradition' (Scripture) and current insight is the same. The difference is in time.

Paul based his authority on his experience of Christ, a "revelation", on the road to Damascus. (Gal. 1, 2; Acts 22, 26.) Since he was not an apostle by virtue of association with Jesus he was "hard put" to vindicate his authority. Then too, he had more originality. Like Jesus he appealed to his own conduct, the "blessing of God" on his words and work, and the intrinsic value of his insights. Unlike Jesus he could point to his own *changed* attitude, explained by being "apprehended by Jesus Christ" and enslaved willingly. (Phil. 3: 13 etc.) His most weighty argument was this circumstantial evidence—the cause for his change lay outside himself. Another influential argument was the results of his preaching as an indication of God's endorsement (Acts 15:3; II Cor. 3:2), also his own manner of life, (II Cor. 12). He did not attribute his authority to the Holy Spirit in addressing others, probably because this, being subjective and not transmissible, would not be convincing. There is evidence, however, that the influence of the Holy Spirit convinced Paul himself of his authority. We get this from his habit of thought in addressing converts—they too had received the Spirit (I Thess. and Gal.)—Paul had not received less. He used reason, especially in Romans, more extensively than any other New Testament writer, except the author of Hebrews, but he valued the gift of the Spirit and the resulting power far more than logic (I Cor. 2: 4; 1:20, 2?; 13:2, 12) or "words of man's wisdom". We conclude that the "revelation" which he had received was given through the Holy Spirit, that his subsequent devotional life was guided and stimulated by the Spirit (Rom. 8:26), that his credentials as God's spokesman depended upon this, and that this experience of the

Spirit differed from other believers only in degree and in the circumstances attending its initiation (Acts 9). Paul successfully contended for the possibility of an independent impartation of authority by the Spirit apart from tradition (Gal. 1: 12ff.) He was thus perhaps the first to insist upon "the validity of non-episcopal ordination".

Among the references in the Pauline letters to the authority which the Holy Spirit imparts to a believer, is the significant one in I Cor. 12:3. "No man speaking in the Spirit of God saith Jesus is anathema: and no one can say, Jesus is Lord, but in the Holy Spirit" (cf. John 14:26). On the basis of this statement some significant inferences are justified. Obviously, Paul is both attributing great importance to the Holy Spirit as source of authority and also giving one criterion as to whether one is speaking by inspiration of the Spirit.

Behind this obvious meaning lies a basic assumption. He implies that some did or might claim divine inspiring while anathematizing Jesus, and makes it clear that such a claim would be contrary to the nature of the Spirit. The Holy Spirit has a moral quality that limits His operations. It hints too of the prevailing estimate of the inspiration of the Spirit—an estimate high enough to tempt some to use it to give authority to a condemnation of Jesus. Such a situation is actually disclosed in I Cor. 12:14 and in the Didache (Cf. Acts 20:23; 21:4, 11).

Apparently, it was the generally accepted thing to regard prophetic utterances in the Spirit as uttering the thought of God. That was not debatable. It was only a question of distinguishing the genuine from its imitation.

Taking the view of the New Testament as a whole the relation of the Holy Spirit to authority seems to be this: Reason by itself, as a source of authority, is not discounted except relatively, although the authoritative revelations are reasonable, eventually, if not now (I Cor. 13:12). It supplements insight (I Cor. 14:26ff). The authority of tradition, as represented by

This is what philosophers call mysticism and discovery by intuition. It is recognized as giving assurance to the recipient but is, in itself, incommunicable.⁴ Thus Paul and the New Testament in general take care to give the transmittable criteria in the interest of propaganda.

Some problems are yet unsolved. When Rev. George A. Gordon reviewed his 40 year pastorate at Old South Church, Boston, he referred to it as "our exodus from the House of Authority through a wild land to the House of Insight."⁵ Dr. Gordon had studied Plato as well as the Pentateuch. To him the Greek philosopher's direct gaze upon absolute truth and beauty was in contrast to the mediated enslaving authority of the letter. Perhaps he was thinking of Plato's comparison of the primary insight of the aristocratic philoso-

pher with the "timocratic" rulers, to the discredit of the latter. His forty years' pastorate coincided with the conflict between orthodoxy and liberalism of that day, in which the infallibility of the Scriptures figured largely. Dr. Gordon's ministry was a demonstration that a "liberal" attitude toward Scripture sometimes exists along with a devout spirit. If our conclusion is true that authority begins with first-hand insight into God, or absolute truth, such an antithesis between authority and insight becomes impossible. It can only mean a comparison between one person's insight and another's or between one period of time and another. Is not the only alternative a denial, both of the existence of an absolute truth and an existential or transcendent God, and a reduction of all knowledge to subjectivity and relativity?

⁴ Hocking, *The Meaning of God in Human Experience*, pp. 338, 358, 363.

⁵ Gordon, Geo. A., "A Pastoral Letter," April 2, 1922, from the *Book of the fortieth Year*, Old South Church, Boston, frontispiece.

the Jewish scriptures, and the verbal apostolic traditions, acquired the force of authority at a very early time as did also the epistles (II Thess. 2:15). These both explained the doctrine and detailed the ethic. Their authority, in turn, rested upon revelation or insight or the inspiration of God through his Spirit. There is little evidence that the eleven claimed authority simply by virtue of their physical association with Jesus (Cf. II Peter 1:16; I John 1:3). Their physical authority lay rather in their enduement with power by the Holy Spirit, their insight into the Scriptures, their sympathetic and intimate association with Jesus (Acts 4:13), and the "signs which followed." It was spiritual, not academic; immediate, not second hand. Spiritual authority may be drawn into single focus—the immediacy of contact with God. This primacy rises above boundaries of time: it discriminates; it is one result of the bestowal of the Holy Spirit.

In the New Testament one may observe the culmination of the Hebrew view of the discovery of truth by immediate perception of reality, i.e., by prophetic revelation.

Auguste Sabatier's crowning work, *The Religions of Authority and the Religion of the Spirit*, is partly autobiography. Reared in a pious conservative home and trained in rationalistic German schools, his theological thought represents an attempted synthesis of genuine piety and historical criticism. He points out that the second generation after the Reformation lacked the first-hand insight and spiritual power of the reformers and were less liberal in their attitude toward the Bible. He describes the "scholastic period of Protestantism" as resulting in a transfer of authority from the Church to the Book and a loss of the liberty of the Reformation. Much of this is true. But the Protestant principle of basing authority on the Bible as individually interpreted, at best, is not a mere transfer of authority from church to a book; but is rather the insight gained from personal experience of the divine, checked and supplemented by similar insights of others as preserved in writing. It is a balance between the individual and the group; between the present and the past. Liberalism is of two kinds—basically different: one is a liberty gained from genuine insight that places one in spiritual fellowship with previous mystics and gives

⁶ Plato, Rep. VIII, 549.

confidence in modifying and supplementing previous insights as embodied in the Scriptures. Such liberals were Jesus, Paul, and the Reformers. Another kind of "liberal" is such because he discredits what seems incompatible with reason or with his own experience—or lack of it.¹ He runs the danger of transferring authority from the group to himself and claiming his insight superior to others, on the negative basis of the unlikelihood of authority, rather than the positive basis of another insight. But the more his "insight" differs from "authority" the more he will be called upon to give evidence why his insight is superior from that of his predecessors. In other words he is not in a position to evaluate and discriminate, unless, like the prophets, Jesus, Paul, and the Reformers, he has an immediate experience of God, or insight into absolute truth, and stands on a common ground with those whose insight he would evaluate. Reason, in the light of the foregoing, is of use to explain insight but not to discount it.

The man with an insight must guard against solipsism and vanity: the man with an objective authority must guard against legality and stagnation. Even the liberal must appeal to some "authority;" if not to a venerable body of tradition, then to himself and his hearers.

In the New Testament we find the balance carefully maintained between the

free individual revelations of the Spirit and the insights of the nation as preserved in the Scripture. Anyone claiming the authority of the Spirit of God was careful to give objective criteria and willing himself to be judged by the results. The danger of solipsism was recognized—uncontrolled "revelations" were branded as false. The tendency to go from freedom to antinomianism was often recognized. The New Testament took the middle road between subjective unchanneled experiences and the formalism which had been cast off. In other words the insight of the individual was checked and balanced by reference to the insight of the group—of the past and the present. "The spirit of the prophets are subject to the prophets."

The principle of authority is one of the gravest problems in Protestantism. George A. Gordon and the older modernism had too easy an answer. Neo-orthodoxy is exposed to the same criticism as that directed against the liberals of Gordon's type. It has not sufficiently defined its source of ultimate authority. If it is the authority of reason it is neither in harmony with the New Testament nor the Reformers; if it is the authority of Christian experience and reason it is too subjectivistic. Neo-orthodoxy can scarcely hope to have the faith of the Reformers unless it shares with them the conviction that the canonical Scriptures are the authentic record of prior insights or revelations, attested by the consciences of believers.

¹ His "liberalism" springs not from another mystical experience but arises from a lack of it.

This is what philosophers call mysticism and discovery by intuition. It is recognized as giving assurance to the recipient but is, in itself, incommunicable.⁴ Thus Paul and the New Testament in general take care to give the transmittable criteria in the interest of propaganda.

Some problems are yet unsolved. When Rev. George A. Gordon reviewed his 40 year pastorate at Old South Church, Boston, he referred to it as "our exodus from the House of Authority through a wild land to the House of Insight."⁵ Dr. Gordon had studied Plato as well as the Pentateuch. To him the Greek philosopher's direct gaze upon absolute truth and beauty was in contrast to the mediated enslaving authority of the letter. Perhaps he was thinking of Plato's comparison of the primary insight of the aristocratic philoso-

pher with the "timocratic" rulers, to the discredit of the latter. His forty years' pastorate coincided with the conflict between orthodoxy and liberalism of that day, in which the infallibility of the Scriptures figured largely. Dr. Gordon's ministry was a demonstration that a "liberal" attitude toward Scripture sometimes exists along with a devout spirit. If our conclusion is true that authority begins with first-hand insight into God, or absolute truth, such an antithesis between authority and insight becomes impossible. It can only mean a comparison between one person's insight and another's or between one period of time and another. Is not the only alternative a denial, both of the existence of an absolute truth and an existential or transcendent God, and a reduction of all knowledge to subjectivity and relativity?

⁴ Hocking, *The Meaning of God in Human Experience*, pp. 338, 358, 363.

⁵ Gordon, Geo. A., "A Pastoral Letter," April 2, 1922, from the *Book of the fortieth Year*, Old South Church, Boston, frontispiece.
the Jewish scriptures, and the verbal apostolic traditions, acquired the force of authority at a very early time as did also the epistles (II Thess. 2:15). These both explained the doctrine and detailed the ethic. Their authority, in turn, rested upon revelation or insight or the inspiration of God through his Spirit. There is little evidence that the eleven claimed authority simply by virtue of their physical association with Jesus (Cf. II Peter 1:16; I John 1:3). Their physical authority lay rather in their enduement with power by the Holy Spirit, their insight into the Scriptures, their sympathetic and intimate association with Jesus (Acts 4:13), and the "signs which followed." It was spiritual, not academic; immediate, not second hand. Spiritual authority may be drawn into single focus—the immediacy of contact with God. This primacy rises above boundaries of time: it discriminates; it is one result of the bestowal of the Holy Spirit.

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confidence in modifying and supplementing previous insights as embodied in the Scriptures. Such liberals were Jesus, Paul, and the Reformers. Another kind of "liberal" is such because he discredits what seems incompatible with reason or with his own experience—or lack of it.¹ He runs the danger of transferring authority from the group to himself and claiming his insight superior to others, on the negative basis of the unlikelihood of authority, rather than the positive basis of another insight. But the more his "insight" differs from "authority" the more he will be called upon to give evidence why his insight is superior from that of his predecessors. In other words he is not in a position to evaluate and discriminate, unless, like the prophets, Jesus, Paul, and the Reformers, he has an immediate experience of God, or insight into absolute truth, and stands on a common ground with those whose insight he would evaluate. Reason, in the light of the foregoing, is of use to explain insight but not to discount it.

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Emerson --- Sage of Concord

HAROLD B. KUHN

It is largely agreed that Ralph Waldo Emerson lived and labored very near to that thin line which lies between the philosopher and the sage: and any discussion of his right to be listed among the world's philosophical figures would merely represent wasted time. That the building devoted to the study of philosophy in Harvard University is named "Emerson Hall" is indicative of the fact that his *system* of thought has at least a semblance of unity, while many will contend that his writings do both set forth and comprise a definite pattern.

It is the purpose of this paper to give a very brief treatment of three questions: first, the sources which contributed to the thought of Emerson; second, the characteristics of his system of thought as contained in the best known of his essays; and third, the relation of Emerson to the Idealistic movement in the philosophy of his day.

The thought of Emerson represents a confluence of several streams. On the personal side, his reaction against conventionally-organized religion in general, and against New England Unitarianism in particular, made him a seeker elsewhere after a religion. His knowledge of ancient philosophy, especially that of Plato, came through sources which tended toward neo-Platonism. This he derived from his study of Plotinus, Porphyry and Sinesius, and from the works of Cudworth. He was likewise a student of Jakob Boehme and of Swedenborg, with a decided interest in Oriental mysticism. His writings betray also his familiarity with the Bhagavad Gita, and the poetry of Hafiz and Saadi.

No less influential upon his thought was the work of the English school of Romanticists, who in turn reflected the work of the German Romantic school. In college, he studied Coleridge, while his writings

indicated the degree to which he had been impressed by Carlyle and Wordsworth.

But while attempting to discover the source of the system of thought which Emerson expounded, it is wise to observe that there are certain points of agreement among all thinkers of this mystical type; hence it is not necessary to discover a precise source for all parts of his thought. Given the mystical outlook, there is strong probability that there will be substantial agreement between him and other such writers. His work does, however, contain much underived and original material.

The two essays in which the nearest approach to a systematic exposition of a philosophical pattern is to be found are: *The Transcendentalist* and *The Over-Soul*. The two characteristics which normally mark the mystical approach are prominent in these two essays, as well as in *Nature*, *Spiritual Laws* and *Self-Reliance*: namely, monism and optimism. Emerson reflected the nineteenth century reaction to the view of "Harmony," so characteristic of the century preceding. The dualism of nature and spirit found in him a 'settlement' upon a different level from that attempted by the eighteenth century thinkers. In *Nature*, he makes no attempt to conceal the more rugged and cruel aspects of the natural world. At times he becomes almost cynical, as for instance in the words "The lover seeks in marriage his private felicity and perfection, with no prospective end; and nature hides in his happiness her own end, namely progeny . . ." The prodigality of the natural arrangement is, however, mentioned chiefly in connection with the vegetable kingdom, whereas a more realistic view would have included at least a line or two concerning the bare fang and the dripping claw.

His emphasis in the same essay upon the deceitfulness of external nature likewise

stops short of what might reasonably be said of the world in general. But as he comes to the conclusion of the lecture, he lays bare his purpose: namely that of showing the futility of pitting our individual forces against nature; and of demonstrating the value of a personal acquiescence in the ways of nature, so that "the soul of the workman streams through us (and) we shall find the peace of the morning dwelling first in our hearts"

The basis of this acquiescence, which Emerson seems to consider almost an identification, is declared to be found in the statement that "Nature is the incarnation of a thought, and turns to a thought again, as ice becomes water and gas. The world is mind precipitated" Emerson accounts for the tendency to revolt at nature, seen in the thought of dualists, as being a result of the fact that "the volatile essence is forever escaping again into the state of free thought." Hence, to understand nature, acknowledge your oneness with her; get in accord with her ways, and cease to accentuate in your thought the motif of conflict.

In *Spiritual Laws* this same thought is carried further.

We can love nothing but nature. The most wonderful talents, the most meritorious exertions really avail very little with us; but nearness or likeness of nature,—how beautiful is the ease of its victory!

But more prominent in this Essay is the stress upon the ultimate frankness with which all shall be dealt. Nature is portrayed as on the side of truth; so that

Dreadful limits are set in nature to the powers of dissimulation. . . . When a man speaks the truth in the spirit of truth, his eye is as clear as the heavens. When he has base ends and speaks falsely, the eye is muddy and sometimes askint.

This suggests Emerson's conviction of the basic structure of the universe, as being on the side of value.

Before this constitution of the universe, Emerson insists, one man is as good as another. The various (artificial, as he thinks) gradations of greatness among men are to him without significance, in the face of the general structure of things. "Truth

alone makes rich and great." Within the constitution of things, there are fixed principles before which all *must* bow; and before which the wise *will* bow:

The lessons which these observations convey is, Be, and not seem. Let us acquiesce. Let us take our bloated nothingness out of the path of the divine circuits.

Here again, the basis for the unity which *really* exists between man and nature (and which ought to be recognized and by all men made a basis for conduct by them) is that one all-embracing Unity which underlies the whole, permeating it with an *élan* which operates within the limits of the value judgment.

In the *Over-Soul*, the motif of the underlying Unity" is pursued more systematically. Here the plurality is resolved in the following terms:

We live in succession, in divisions, in parts, in particles. Meantime within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the eternal ONE.

The essential optimism of this view is expressed in the following words:

And this deep power in which we exist and whose beatitude is accessible to us, is not only self-sufficing and perfect in every hour, but the act of seeing and the thing seen, the seer and the spectacle, the subject and the object, are one.

And again,

Ineffable is the union of man and God in every act of the soul. The simplest person who in his integrity worships God, becomes God; yet for ever and ever the influx of this better and universal self is new and unsearchable. It inspires awe and astonishment. How dear, how soothing to man, arises the idea of God

In this Essay, the strongest emphasis is upon the unity of all things in God, who for Emerson represents the totality.

Let man then learn the revelation of all nature; that the Highest dwells with him; that the sources of nature are in his own mind, if the sentiment of duty is there.

Emerson expresses in this lecture the view that the crowning blunder of the

Christianity of his generation is that of reliance upon authority. This he considers to grow out of a "reading into" the figure of Jesus of Nazareth of false human concepts. For Emerson, no authority is to be recognized, save that which is derived from the individual consciousness of his oneness with the "great, the universal mind." In that Mind man truly lives, thinks, moves, and has his being. The practical issue of this realization will be contentment, detachment from the base and petty, and a confidence based upon the assurance of one's basic identification with Reality. There is a remarkable likeness between his view and that of Christian Science at this point.

From the foregoing attitude of Emerson toward authority, it is evident that Emerson was a sworn foe, not only of the Christianity of his day, but of historic Christianity in general. In his thought, man is autonomous and creates his own authority, doing so upon the basis of what seems to many an arrogant and unwarranted claim concerning himself.

In the *Transcendentalist*, Emerson seeks to orient his philosophy historically, and to elaborate further the motif of the unity of all in the ONE. In those sections of the essay dealing with the practical bearing of the system upon the life and thought of the individual, he emphasizes the necessity again for a yielding of the individual will to the unalterable beckonings and calls of the Universe. In this the individual avoids frustrations, refuses to become stilted, and lives in terms of surrender to a higher Will.

At the close of this lecture, Emerson pleads for his right to stand, amid the babel of voices which his society raised, as among the "one or two solitary voices in the land, speaking for thoughts and principles not marketable or perishable . . ." It is within the realm of the propagation of such ideas that Emerson hopes for the building of an order "in fuller union with the surrounding system."

Self-Reliance represents a less metaphysical and more practical approach. In this Essay he is in revolt against two evils:

conformity to the social pattern, and a desire for foolish consistency. We should observe at this point that *Self-Reliance* is a practical essay; his depreciation of consistency should be understood in the light of this. Emerson is here emancipating himself, not from logical consistency, but from a consistency of action which follows immature precedents with a 'do or die' rather than revise the canons of practice in the light of a more mature experience. He pleads for the right to walk apart from conventions—to pursue an individualistic course. He revolts against the shackles which conventions place upon men, thwarting their creativity, and passing judgement from the vantage-point of the "glorious average."

The motive behind Emerson's stress upon pursuing the "line of truth" without regard for consistency is, however, in part a revolt against extreme rationalism. It comports with his native desire to be an academic browser, and to pursue his course of life without any of the intellectual (as well as conventional) shackles which bind the less individualistic. Essential to this view is that man is at his best when he acts "naturally." To rely upon society, conventions, Gallup polls, authority or property;—this is to deny one's basic character. Man as he is is the be-all and end-all of the career in harmony with nature. Emerson suspects social progress: he is cynical about the value of a "soft" civilization. Society is to him but a fleeting phantasm. It is the individual that counts. "Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles."

One cannot but wonder how the optimism of Emerson would have expressed itself in our time. Would he ask us to view Belsen, Buchenwald, or the camps of Siberia "through new eyes"? The main stream of today's life presents a menacing spectacle, of antitheses, of conflicting claims, of apparently-conflicting loyalties. In the light of this, it is difficult to avoid the judgment that the thought of Emerson can today appeal only to unrealistic and provincial persons. In the opinion of this

writer, his thought is much more open to this charge than that of many of the more systematic idealists. Josiah Royce, for example, in his discussion of "Reality and Idealism" takes into accounting far more the realities of concrete experience, and deals much more plausibly with 'things as they are'. This is not to say that he is less convinced of the basic unity of THE SELF: "There is, then, at last but one Self, organically, reflectively, consciously inclusive of all the selves, and so of all truth."¹ But in dealing with the antinomies which the world presents, Royce gives more attention to the aspect of this Self which will ultimately solve these riddles. To him, it is not that dark mysteries do not exist; but that the Self, who transcends our consciousness, contains in Himself the resolution of life's harsh dissonances.

In comparison with the systems of the two greater idealists, Kant and Hegel, the thought of Emerson seems to fare even worse. It is impossible in this brief paper to present any detailed study of the relation of New England Transcendentalism to the transcendental philosophy of Germany. One finds difficulty, however, in escaping the conclusion that the Emersonian system is but an attenuated shadow of the latter. Quite apart from the systematic character of the works of the two Germans, whose emphasis was chiefly upon the analysis of the world of thought, the 'system' of Emerson was concerned with the resolution of the great philosophical problems in the individual life.

Kant and Hegel would investigate the constitution of things, upon the basis of the fixity of the *a priori* of the knower. To them, the key to the understanding of the universe was to be found in the discovery of the structure of the mind. But Emerson would attack the problem from another angle. Place yourself, says he, in a position to view nature from within. Abandon the interpretation of the universe which places your wishes and appetites upon the throne of judgment. Seek the ultimate an-

swer to your questions from the vantage point which is afforded as you consider yourself an integral and fundamental part of nature. Hence he stresses the deepening of one's own consciousness, until a level is reached from which Nature can be viewed basically. She will be thus seen, not from the viewpoint of the thinker who has penetrated her depths, but from the high ground of one who has *become thought*, and so has come to transact at the finite level what the Universal One transacts upon His level.

In his stress upon the construction of one's world, Emerson is nearest to Kant, with the important difference that the process is undertaken from a different standpoint. Kant would understand us as imposing the laws of our mind upon the world, and as embodying in ourselves the principle of orderly structure. The enlightened *a priori* would thus prove the bridge between the real and the ideal. Emerson would, on the other hand, take us within nature, and would entreat us to "build" by the sovereign exercise of our power of mind a world in which things come more and more to conform to our "deepened" level.

It is not the purpose of this article to evaluate the literary quality of Emerson's work. Few will dispute that he was a master of expression, and that his writings abound in epigrams which may well become life-maxims in any age. Further, his writings contain elements of philosophical truth which have constituted a genuine contribution to the history of thought. There is more disagreement with respect to the evaluation of his philosophy of Transcendentalism. Coming, as it did, from a mind which has been rightly described as "a hive" it contains diverse and sometimes contradictory elements. More serious still, it seems to reflect the provincialism of the typical Concord Brahmin. In the light of subsequent events, it appeals to this writer as unrealistic. In other words, his system has most of the liabilities of Idealism, but few of its assets. If this be true, it is hardly correct to regard him as a first line philosopher.

(Continued on page 172)

¹ Josiah Royce: *The Spirit of Modern Philosophy*, p. 380.

Book Reviews

Revision or New Translation?, by Oswald T. Allis. Philadelphia: The Presbyterian and Reformed Publishing Company, 1948. xi plus 164 pages. \$2.00.

Revision or New Translation? professes to look at the Revised Standard Version of the New Testament from the point of view of evangelical theology. It may be proper, therefore, to see whether it expresses the consensus of those who hold this theological position.

Dr. Allis apparently has two fixed points from which to examine any English New Testament—viz., the best Greek text, and the King James Version. With the first of these this reviewer is in full agreement. It seems, therefore, that the RSV may justifiably be criticized for taking such liberties as breaking up long sentences in the text, sometimes using prosaic English paraphrases to render Greek literary figures and graphic constructions, and a frequent failure to indicate alternative readings or translations for debatable passages. We disagree, however, with the degree to which Allis makes the Authorized Version his second standard by which to judge the RSV. It may be doubted that the translators of the earliest English Bibles, or the revisers—which they certainly were—who produced the King James version, were attempting to render the Scriptures into an English idiom which was anything more or less than the language of their day. Nor will this conception be invalidated if one assumes, with Allis, that the forms of "thou" were becoming archaic in 1611 and were retained to distinguish between the singular and plural of the second person (pp. 54-6). The crux of the matter seems to be that Allis believes that the Scriptures in English should purposely be retained in an archaic "Biblical" English; but it is at

least equally in accord with sound theology to ask that the most important literature ever written be deliberately presented in the clearest possible form of the language for each age.

Allis is himself perhaps not entirely free from the inconsistency with which he charges the RSV. He is justified for criticizing its tendency to paraphrase and interpret needlessly at times (pp. 16 ff.). Yet Allis objects because RSV *fails* to add an interpretation in Matt. 1:6. Here the Greek states that Solomon was born ἐκ τῆς τοῦ Οὐρία, of which the nearest English is something like "from the woman of Uriah", and of which the meaning, "from the wife of Uriah", would normally be accepted without question. Here the RSV rendering, "the wife of Uriah", certainly more accurately represents the Greek than "her that had been the wife of Urias" of the AV, the italics indicating the interpolation. Here Allis finds fault with RSV because it does *not* add a note which is not to be found in the Greek text.

Some will feel that Allis did not intend to deal objectively with the Revised Standard Version. One will search in vain for any but the most reluctant commendation of the version, although no fair-minded person can be blind to its excellence in many respects. Moreover, Allis seems sometimes to prove too much. To suggest, for instance, that to translate a Greek word into modern rather than archaic English is comparable to altering the English words which open Lincoln's Gettysburg Address (p. 130) is fallacious reasoning entirely unworthy of a scholar like Dr. Allis. In Acts 3:22, the RSV rendering is both more accurate and more "orthodox" than that of the AV. The RSV reading correctly reflects the Greek ὡς ἐμέ, which implies that

the parallelism between Moses and "the prophet (Jesus)" will be that God will raise up the prophet as he raised up Moses; whereas the AV can easily be misunderstood as stating that Jesus will be merely a prophet "similar to (like)" Moses. Yet Allis chooses to prefer the AV here, simply on the grounds that it is "a perfectly permissible rendering" (p. 121).

Neither does it seem proper to confuse the issue by pointing out weaknesses of other modern English versions which are not found in the RSV. Under the section, *The Quest for Novelty* (pp. 5-6), Allis quotes Luke 2:41 from AV, RSV, and five other versions. Here RSV differs from AV only in capitalizing "Passover" and is more like AV even than is the Revised Version. Yet Allis gives no word of commendation to RSV for so nearly approaching his standard of excellence, but instead calls attention to the variety of renderings in the five other versions. In this connection it is interesting to note that whenever the readings of the seven versions are compared, AV and RSV are placed at opposite ends of the list.

Another apparent lack of objectivity is seen in the author's references to the personnel of the committee which produced the RSV. He refers to Dr. A. R. Wentz as "the one conservative" on the committee (p. 161), and never once states that Dr. A. T. Robertson, whose theology was undoubtedly "conservative", was a member of the committee until his death. It may be admitted that any man's theology will tend to influence his translation of the New Testament, and Allis implies that an affirmative answer is required to the title of his ninth chapter, "Is the Revised Standard Version a 'Liberal' Version?" (p. 143). Yet he hardly demonstrates this fact in this chapter, for the sole New Testament reference which he gives is a part of Heb. 1:8 in which RSV and AV are exactly alike in a reading which he himself calls "the only natural one" (p. 152)!

We do not unconditionally recommend the Revised Standard Version of the New Testament. Some of Allis' criticisms are

pertinent, and his book is of value in calling attention to some of the failings of the version. On the other hand, the completely satisfactory English version will probably never be made; and it is hardly out of place to expect that a comparison of versions, such as Allis has ostensibly given, should point out both excellences and weaknesses of both versions.

J. HAROLD GREENLEE

The Authority of the Biblical Revelation,
by Cunliffe-Jones, Hubert. Boston:
The Pilgrim Press, 1948. 153 pages.
7/6; \$2.50.

Here is a book well worth the reading. Professor Cunliffe-Jones has been sickened by the repudiation of theology by the many in our generation. This lack of a proper theological doctrine of the Bible is due to the kind of historical study of the Bible which rejected fundamentalism and substituted nothing in its place. The thesis of the book is plainly stated in the Preface. Cunliffe-Jones claims to accept the findings of historical criticism. Says he: "In their controversy with fundamentalism the historical critics were entirely, and in my judgment finally, successful." However, liberal critics of the Bible "have not asked the question whether they had a proper theological doctrine of the Bible to substitute for the fundamentalist one which had been refuted...." Being concerned about the inevitable results of all this for the Christian believer, who must nourish his religious life on the Bible and must have it as the standard and rule for his faith, Cunliffe-Jones has set out to write this book. The book merely presents the problem and does not attempt to contain all the answers. It is not the book which needs to be written on the authority of the Bible; it is merely a preparation for it. However, it is warm, sane, and to the point. No one can question the high place which Jesus Christ has in the author's faith. Cunliffe-Jones accepts the conclusions of the historical critics of the last century. At heart, however, he is not a historical critic of the common present-day variety. He is

a believer in a supernatural revelation, who finds in Jesus Christ a Savior and Lord, and who looks for the coming of the Kingdom of God.

The chapters of the book bear the following titles: I. "The Principle of Authority;" II. "The Gospel, the Church, and the Bible;" III. "The Bible as Historical Literature;" IV. "The Interrelation of the Historical and Theological Study of the Bible;" V. "The Old Testament in the Light of the New;" VI. "The New Testament in the Light of the Old;" VII. "The History of Interpretation;" VIII. "The Meaning of the Canon;" IX. "The Bible and Tradition;" X. "The Bible and Natural Theology;" XI. "The Witness of the Holy Spirit;" XII. "The Bible as the Word of God;" XIII. "Jesus is Lord;"

Since this book is attempting only to state a principle rather than establish it, our comments will have to be on the general issues rather than on particular ones. The reviewer feels that the author is attempting a noble, and yet impossible, thing. He is attempting to harmonize two basic religious attitudes toward the Bible which are mutually exclusive.

Cunliffe-Jones wishes to accept the findings of historical criticism as the disclosure of the human element involved in God's giving and man's receiving a supernatural revelation. That we all owe liberal scholarship a debt of gratitude for pointing out to us the *sitz im leben* of Biblical ideas is granted. But it is doubted whether the historical critic would accept such a limited rôle as his own. The historical critic of the last century, of the liberal variety, wishes to rule out the supernatural origin of Israel's religion as *a priori* inadmissible, an assumption Cunliffe-Jones does not make, and one which means all the difference in the world to his thesis. Biblical criticism is not simply pointing out the historical setting for Biblical ideas; it also purposed to show how Biblical ideas have a natural origin rather than a supernatural one. In this light, Cunliffe-Jones does not accept Historical Criticism *in toto* as he claims to do. To the author of this volume, the Bible contains and bears witness to the gospel of

God which is a supernatural revelation to man. It is a revelation to man from God which is final authority for the Christian. The human element (the findings of historical criticism) is worthwhile only for educational purposes. The divine revelation to which the Bible attests is more than educational, it is final and binding upon all men, since it is the authoritative word from God as to His will, nature, and purpose for man.

One other major problem arises in the reading of this little volume. On what basis does one separate the historical authority found in the Bible (the human element) from the final authority which it presents (the divine element)? Cunliffe-Jones would say it was Jesus Christ. But this does not go far enough. Whose Jesus Christ? The Jesus Christ of which school of critics? Historical Criticism is simply a tool which all truth-searching men will use, and the conclusions one finds depend upon one's basic assumptions as well as a conscientious respect for the scientific attitude. To this Cunliffe-Jones can only answer: the Jesus Christ of the historical critics of the "Church." But the Church in what period of her development, and if the present is meant, what group of scholars within her borders? The problem, then, of finding the touchstone by which one can distinguish the historical accretions in the Bible from the divine revelation, is a very crucial one and one as yet unsolved by Cunliffe-Jones and others who follow this neo-orthodox doctrine of both-and.

ROBERT P. SHULER, JR.

Selected Mystical Writings of William Law, by Stephen Hobhouse. New York: Harper & Bros., 1948. 425 pages. \$5.00.

The reader of this collection of Law's little known writings will receive a distinct shock if he has formed his opinion of Law solely on the basis of the *Serious Call to a Devout and Holy Life*. Hobhouse points out that the *Serious Call* cannot be classified as mystical literature at all, and Law's title, "the greatest English

prose mystic," depends largely upon his later and more obscure mystical treatises, the most important of which have been selected for this volume.

Any of Law's works other than the *Serious Call* are next to impossible to find at the present time. Thus Hobhouse has done church historians and theologians a distinct service by collecting select passages of his mystical writings for the first time under one cover.

Not only does this book present the best of the thought of William Law, but it is carefully edited; and copious notes incorporating material from his predecessors, Jakob Boehme and many Catholic mystics, give perspective to the selections. Perhaps the most valuable feature of this volume is the section which incorporates twenty-four short studies of the subjects treated in Law's mystical writings. In these studies, Hobhouse presents his personal notes derived from extensive and intensive study of the selections, which betray a wealth of historical background from which Hobhouse skillfully draws in order to orient the work of Law himself. To the interested pastor, professor, or student who is much too busy to analyze seriously the almost unobtainable works of Law, these notes will prove an invaluable aid and guide.

The *Selected Mystical Writings of William Law* will probably not enjoy a phenomenal popular sale; yet it is a volume worthy of perusal by anyone who is particularly interested in mysticism, and the history of Christian thought. Let no one be misled into thinking that this writer who so profoundly influenced Wesley's life by his *Serious Call* will be found in agreement with the founder of Methodism upon the basis of the selections incorporated in this volume. The fact of the matter is that Wesley abhorred Law's "immoral" universalism in matters pertaining to salvation; his omission of justification from the factors involved in atonement; his extreme subjectivism; and his weakened concept of God as a result of his stress upon the Fatherhood of Christ. Likewise, Law objected strenuously to the fervor of the Methodist revival. These and

other elements which may prove distasteful to the reader are usually indicated in the notes and studies. This volume is, however, a "must" for anyone whose interests lead him to the study of English mystical prose.

—PAUL F. ABEL.

A Call To What Is Vital, by Rufus M. Jones. New York: Macmillan, 1948. 143 pages. \$2.00.

The contemporary decline of interest in religion has moved many to ponder its causes, and a few to prescribe a remedy. This volume of the late Rufus M. Jones embodies a prescription, which comes to us as his final credo. The author views the shrinking of interest in religion, accompanying as it does the extension of scientific investigation, as the result of the inner weakness of our current understanding of the essential character of the Christian faith. And whatever the cause for the wanling hold of Christianity upon educated men, he views the phenomenon as a tragic one.

Jones has long been regarded as a chronicler of the Mystic Way. In the book under consideration he does not seek to traverse again the historic ground of mystical study. In Chapter V, entitled "Mystical Experience," he records the witness of a number of his own age and generation who experienced the upflow of new life, the inrush of the *élan* of life. His emphasis in this section is upon the recreative and exhilarating function of the mystical experience. From this Jones moves on to his view that in all periods, there have been "rare, unique persons" who "exhibit powers of influence and of action beyond the range of everything mapped out and explained . . ." Moreover, he allows that science has gone much too far in its claim to have explored all limits. His caution to the scientist is, that there are vast areas of life not yet explored, and that all will be well advised to be cautious in asserting what can or cannot occur in these areas.

This is of a piece with the purpose of the volume, namely that of making a place

in a world thought to be the sole hunting-ground of the scientist for a God who is at the same time a transcendent Being and a pervasive Spirit. So far so good. When Jones comes, however, to discussing what and how we may know of God, he finds himself confronted with the existence of the Scriptures.

In this volume Jones' concern for biblical interpretation is much more marked than in his previous works. His interpretation of the history of Hebrew thought grows out of his view that "In the sixth century before Christ there came one of those strange mutation-epochs of history, when across the whole world came a succession of great revealers that has hardly any parallel." (p. 20) He climaxes his survey of the Old Testament with a panegyric to "the unknown prophet . . . this unique genius of the Exile," meaning of course deutero-Isaiah. Such questions as the multiple authorship of Isaiah, the composite character of the Pentateuch, or the second-century origin of the Book of Daniel, seem to Jones to be closed—he never once hints that there might be any legitimate questions raised concerning these positions. Rather he dogmatically suggests that these "may now be taken as settled historical conclusions, as certain as anything we know about the past." (p. 97)

Concerning the New Testament, he is equally dogmatic in his assertion that "No Gospels were in circulation until after St. Paul's death. They were not written, as we now have them, by members of the first group of disciples . . ." (p. 113) Concerning the objective reliability of the Gospels, and especially the Fourth Gospel, he suggests that "there is no way to get back to the firsthand facts, to the original data." (p. 116) Nor will all be satisfied by his assertion that "What happened at Pentecost was not that these first Christians were endowed with the capacity to speak the foreign languages which they had never learned, but that on this occasion they passed over from a visible, tangible head to an invisible guiding presence." (p. 122)

It seems to this reviewer regrettable that in a volume which has proved to be the valedictory to Rufus M. Jones' long and influential life, there is such a doctrinaire statement of the results of biblical criticism, at least some of which are recognized by other scholars to be tentative. Nor is his case improved by his assumption that a total concession at the point of the question of the supernatural will render the Bible more acceptable to scientific men.

Taken in the overall, the volume is disappointing. The reader who is nostalgic for the usual platitudes by which liberals have customarily depreciated historic Christianity should read the book. He will find most of the old favorites there. The chief positive value of the work is its general recognition of the reality of the super-temporal world, the realm of Spirit. Possibly some may be helped to faith through its very tentativeness.

—HAROLD B. KUHN.

The Creator and the Adversary, by Edwin Lewis. Nashville: Abingdon-Cokesbury Press, 1948, 279 pages. \$3.00.

In 1905 Olin Alfred Curtis, Professor of Systematic Theology at Drew published *The Christian Faith* as a system of doctrine "personally given." It utilized the insights and nomenclature of contemporary science—psychology and sociology to restate an evangelical view of Christian belief. The present book likewise is a restatement of Christian belief personally given; it is both a reflection of the author's spiritual odyssey and an attempt to "justify the ways of God to men." It presents "an evangelical interpretation of the Christian faith in terms of conflict." The author, having turned from philosophical monism to revelation, now sets forth a metaphysical pluralism as an attempted explanation of the problem of evil.

The confluence of many streams of thought is discernible throughout the volume. An extensive reading of literature, Platonic idealism, Brightman's explanation

of evil, the Reformation doctrine of revelation, and Bergson's version of creative evolution, and the current emphasis on "demonology" among dialectical theologians are among the more obvious ones. In the nineteen chapters one may detect the philosopher, the theologian, the man of letters, and the Christian preacher-prophet, earnestly seeking a synthesis of reason, experience, and revelation.

At the heart of the presentation is the thesis of a pluralistic universe in which a constant struggle between good and evil is being waged. The object of the struggle is the possession of man-soul. "There are three eternals, the divine, the demonic, and the residue, the residue being a constant"—like the "potentiality" of Aristotle or the "non-being" of Plato. (p. 142). The divine and the demonic are in perpetual conflict, not directly but through the medium of this "residual constant" which is eternal and uncreated. The function of the Creator is creativity, of the Adversary is discreativity, of this third eternal entity is noncreativity. Only through the "residual constant" can Life become individual lives. It can only be described in terms of its function and remains as "the permanent possibility of emperic actualities." (p. 143) While the sources for this concept may be sought among the Greek philosophers one wishes that the author had propounded this crucial concept at greater length. The framework of Lewis' cosmology is the doctrine of organic evolution as refined by Bergson, to this theory reference is made constantly as an axiomatic truth. Hence, the author is compelled to reject the natural interpretation of the Genesis story as unacceptable to twentieth century mentality. The Biblical account of creation therefore, is symbolic, not historical. In the creation "myth" (euphemistically labelled "mythus") Adam is typical, not determinative. (p. 130). Creation, as illuminated by modern science, was a long, slow, painful process, of which the Creator was only the initiator.

Two other familiar concepts rejected are the sovereignty and omniscience of God.

Finitude is preferred to sovereignty because God's goodness is more important than His power and he feels compelled to choose one or the other; also he finds Aristotle's spectator-God less realistic and helpful than God regarded as a fellow-traveller and fellow-sufferer. The author's acknowledged indebtedness to Brightman and Wm. James is here apparent. An attempt to explain how a finite God could still be God would have been exceedingly appropriate. No attempt appears to have been made to distinguish between a self-limitation and a limitation that is necessitated.

The author also calls for a revised anthropology. Both Augustine and Palagius were extremists. Man is not as free as the latter supposed, since biological, and cultural factors so severely limit freedom. Sin is not necessary and yet is inevitable! This vulnerable point could well have been elaborated for the benefit of those less skilled in dialectics. Little attempt is made to resolve the inconsistency between naturalistic determinism inherent in the doctrine of evolution and the claim that man is truly free. Nor is there an answer to Caelestus' insistence that what is natural and inevitable cannot justly be called sin.

Disciples of Augustine fare but little better. Lewis finds that the Scriptural basis for the doctrine of original sin (Romans 5-8) has been misinterpreted. Paul speaks of "Adam", not as the first of the human race but as any man—rather "he is every man." No cognizance is taken of Paul's main point in introducing Adam, viz., to show how Christ stands in a unique relation to humanity, as Saviour, in a manner analogous to Adam's relation to the race as a sinner. Thus, Romans 5-8 is circumvented in a four-fold manner; Paul has been misinterpreted, Paul was mistaken in regarding Adam as historical, when any portion of the Bible cannot be reconciled to John 3:16 it is to be discredited, and no revelation can be acceptable if at variance with the "facts of experience." (p. 21). Original righteousness is also denied. If Adam had been "perfect" he could not have been tempted. Apparent-

ly the author has but one definition of perfection—that of absolute perfection, and does not recognize that several Biblical characters are described as "perfect", yet were temptable. Neither does he explain how Jesus could have been tempted. Apparently Jesus was not "perfect," or he was not tempted.

Since sin is inevitable, since Adam is not to be blamed for sin, and since the Creator is not to blame, the chief cause for sin is the Adversary, whose power and omnipresence have been greatly underestimated. Like Niebuhr, C. S. Lewis, and others, our author has the devil's number! The term "devil" is not used; however, except in quotation, hence the discussion preserves an air of philosophical respectability. The Bible and all literature of the western world are ransacked to illustrate the perpetual conflict between these two. Much in the volume suggests the dualism of Zoroaster and the Gnostics. The background of cosmological conflict would have been quite acceptable to the Greek-Christian apologists of the second century. Here Lewis is biblical except in the matter of emphasis. Like most heresies the error is not so much an untruth as a *distortion* of perspective and emphasis. While the Bible does allude to the duel between Jehovah and Satan the emphasis is on man's stubbornness and unbelief. Projecting the conflict into a metaphysical realm is unscriptural and relieves man of responsibility. While no indebtedness is acknowledged the theory of atonement here reflected has some resemblance to the "fish-hook" theory of Gregory of Nyssa. Indeed, the word "hook" is used in describing the Adversary's defeat at Calvary! (p. 156).

Like the Christian philosophers of Alexandria Lewis is too philosophical to accept the literal interpretation of Scripture and too much of a Christian to reject it. Hence, like the disciples of Philo and Origen he endeavors to enhance the values of Biblical revelation by resort to allegorization. The Fourth Gospel, in accordance with recent (not current) fashion in critical scholarship, is regarded as a reconstruction of

gospel history. It dramatizes the conflict between light and darkness, culminating in the triumph of the Light of the world. The wedding at Cana is symbolical of the Adversary's designs on the integrity of the home. The water represents the world; the wine represents heaven; Christ's presence transforms the commonplace into the divine. The story of the woman at the well is a lesson on race prejudice. By the aid of Luke 7:2-10 the "nobleman" of John 5:46-54 is transformed into a centurion and the "miracle" symbolizes the spiritual impotence of the Roman state. Attention is nowhere drawn to John's own statement of purpose—that of *inspiring belief* in Jesus as the Son of God. (John 20:31).

Notwithstanding these and other defects the volume has many merits. There is a profound moral earnestness and courage in facing the problem of evil. The author's conclusions are less objectionable than his premises and methods of defending his thesis. The lack of documentation is not objectionable although it is difficult to explain why Proverbs 20:27 is quoted as "the sayings of the mystics" with no indication of its original source. The treatise abounds with profound and sound Christian insights. The style is very readable. The author's success in keeping the cross central in the whole plan of redemption is commendable, as is his exaltation of the work of Christ. A wholesome championing of the prophetic, as compared with the priestly element in Christianity, will be appreciated by many. There is a recognition that salvation should not end with the individual but that a concern of the whole man for the whole of all men is imperative. There are many passages of great discernment and power, many epigrams that are worth quoting.

Liberals will object to its demonology, and the disparagement of humanism. Evangelicals will object chiefly to the manner of using the Bible: the decisive place for the subjective factor in evaluating its message, a tendency to use the Bible for illustrative material for a previously worked out doctrine, rather than as a source of

doctrine. The author appears more critical of Scripture than of science. All will appreciate the breadth of view expressed and the sincerity of the author's purpose. It may be hoped that, as the distinguished author has moved a long way in the direction of the Biblical revelation, he will continue in the same direction, and that a later publication will present a more matured and less vulnerable viewpoint. Fortunately, "it is the heart that makes the theologian"; it is in this area that Lewis is the most convincing.

—GEORGE A. TURNER.

Love and Marriage, by F. Alexander Magoun. New York: Harpers, 1948. xvii, 369 pages. \$3.00.

Another volume has been added to the sizeable list of works which seek to build in the thinking of our confused age a wholesome view of the complex problems involved in the establishment of a happy marriage. Amazingly enough, an epoch which has much to say upon the question of sex is actually far from being well informed. The past two decades have marked the appearance of a body of literature, much of it *nouveau riche* and reflective of the very ills it has sought to correct. There is reason to hope that we are moving onto more wholesome ground.

This reviewer must confess to a bias in favor of Magoun's volume, because of his personal friendship with, and high regard for, the author. As a professor in the Massachusetts Institute of Technology, Magoun has had a remarkable ministry as a counselor in connection with his status as Associate Professor of Human Relations, a ministry which has gone far beyond the institution which he serves. His services are widely sought by groups in contiguous institutions, as well as by hosts of individuals who have sensed the warmth of personal interest which lies behind his scientifically trained mind.

This volume is frankly inductive in its approach; its conclusions have grown out of long experiences and a comprehensive

file of case histories, yet there is a welcome absence of the conventional statistical tables and their inevitable 'conclusions.' The interpretations are governed by Magoun's keen understanding of the workings of the human mind. Throughout the book, he brings to the surface the hidden forms of motivation by which so many human attitudes and forms of conduct are directed.

The key-word of the philosophy of marriage here presented is *mutuality*. In this the author strikes a balance between the man-centered outlook of Victorianism and the excessive emphases of feminism. Perhaps it is here that he makes his strongest contribution to the literature upon the subject. The goal of his teaching is the overcoming of the tragic incidence of divorce; his first canon is that the married must be impelled by a will to make marriage work.

With regard to the more specific qualities of the book, it should be said that the author pulls no punches and employs no euphemisms. He writes to those of clean mind and of forthright attitude. At this point, *Love and Marriage* affords a welcome relief from the squeamish and often morbid literature produced upon this subject by Evangelicals. This does not mean that all will be pleased with the manner in which Magoun attacks problems; at times he seems to make large concessions to the latitudinarian approach to sexual questions. It is reassuring, however, that he almost uniformly reaches safe conclusions.

The scope of the work is much broader than that of many similar volumes. It covers the entire range of the areas of relationship which are involved in marriage, and reveals a depth of practical insight into the interrelations of (for example) romance and such concrete details as finance or recreation. This is a welcome change from some overdone volumes which seem to narrow the adjustments in marriage to the exclusively emotional and sexual adjustments.

The least satisfactory part of the work under review to most of the readers of this periodical is the final chapter under the title of "Religion in the Home." It is com-

mendable that Magoun gives large and significant place to the function of religion in the life-circle of the home. With this we would agree heartily. But when he seeks to define 'religion' we are less in agreement. Granted that some of his criticisms of traditional religion are correct. However, one cannot escape the feeling that Magoun accepts man-as-he-is as much too normal, and that he makes too little of the need for the inner transformation of the life projected by the Christian gospel. It is still a mandate that we must be "not conformed to this world, but transformed by the renewing of the mind."

Read discriminately at this point, even the final chapter has something to say concerning the necessity for a reverent approach to the realities upon which Christianity rests. The volume as a whole is a treasury of common sense and of disciplined insight. Magoun here makes much that is permanently valuable in the exhaustive works of the Dutch gynecologist, Van de Velde available to the American reader. This work is designed to bring those of adult years to emotional adulthood and maturity. Read carefully, it offers much to effect this result.

—HAROLD B. KUHN.

Our Musical Heritage, by Curt Sachs.
New York: Prentice-Hall, 1948. 400
pages. \$5.00.

Fortunately, we of the American public are becoming noticeably more music-minded. We are no longer willing, as a whole, to accept abstractions with the limp attitude that we can "take their (the musicologists') word for it."

Curt Sachs, internationally known musicologist and musical consultant to the New York Public Library, joins the ranks of Lang, Deems Taylor, Sigmund Spaeth and others to bring to the layman systematic and lucid information which will aid him in equipping himself for more thorough enjoyment and appreciation of music at its best. Labelled "a short history of world music," this volume is an effort upon the part of a musicologist of wide experience

to cover an almost inexhaustible field in concise outline. In this reader's opinion, he is more than just reasonably successful.

Slightly more technical in language than many contemporaries who write for the "layman," his style is nevertheless the essence of concise clarity. He justifies his insistence upon knowledge of terminology by judicious use of relevant charts and illustrations, notably clear and simple—a worthy index to the language of music. Characteristically laconic, he connects his well-defined periods of musical history with just the necessary thread in most cases, particularly where one outstanding composer or influence becomes that connecting thread.

Sachs lays no claim to exclusive knowledge of music's beginnings. Conjecture is futile since archeological research yields little, while nothing of real antiquity has been found which resembles any system of notation.

Biographical material on well-known composers is naturally scant, but fairly equal space seems to be given development of music in all parts of the world, chronologically and in contemporary comparisons. Beginning with the Orient, Sachs effects a constant contrast between Oriental and Occidental music, the chief factor being obedience to strict laws (though they be many) in the former, as against much greater freedom in the latter, with our more limited diatonic and a few church modes as a basis.

Sachs notes the beginnings of polyphony, unessential among primitives, and presents thoroughly its evolution to the present time. He purposely merges the influences of the *logogenic* (word-born) and *pathogenic* (passion-born) theories (sometimes quoted in opposition) as fundamental, and emphasizes the fact that vocal music has preceded instrumental music in the development of each period.

Roman Catholic music is being much discussed these days with its return to Gregorian chant and a newly-awakened interest in pure choral liturgy. Sachs' statement that sources of Catholic music lie principally in the cantillation of the Synagogue promote an urge in this reader to

observe the trends from this vantage-point and watch current developments carefully.

Ministers should note the attention the author gives to Reformation influences on church music, the rise of the chorale and responsorial and antiphonal singing. Its direct relation to increased congregational participation in the service. His treatment is brief in this regard, but informative.

Sachs defines the church modes exceptionally well for the uninitiated, and pictures clearly the vertical character of harmony and the horizontal nature of melody—a basic fact in all understanding of music.

Our contemporary problem, he says, is the bridging of the gap between composers and actual or potential audience. We agree with him that this problem is extant, but are left with a feeling of futility as to the future except through the cold medium of science (notably electronics) as far as he is concerned. It is, of course, not his business to predict in this case, but we wonder whether composers of practically every era were able to establish satisfactory contact with their public if they really contributed toward musical progress. This we are left to decide for ourselves, and his note is not optimistic. His closing comment, however, does revive the hope which belongs to the soul of music as a creative process: "The history of music is not a random sequence of persons or forms but a history of the human mind."

Sixteen excellent plates and extensive topical bibliographies add signally to the worth of this ambitious work. It is significant enough to say that it not just another history book.

—JOHN S. TREMAINE.

The Pursuit of God, by A. W. Tozer.
Harrisburg, Pa: Christian Publications, Inc., 1948. 128 pages. \$1.50.

The Christian world had an indication of the direction in which this author's thought was moving in his review of Fenelon's *Christian Perfection* in the *Alliance Weekly* for May 10, 1947. In the review, Tozer noted the decadence of both contemporary

Fundamentalism and of the "Deeper Life" movements. At this point he expressed regret that "for two generations [the leaders have] written books which have been read by those who in turn wrote other books copied after the ones they had read, and so the circle goes around and around . . . on a descending spiral." (*Op. cit.*, p. 295.)

The Pursuit of God seeks to take this situation by the horns. It begins with an analysis of the causes for the barrenness of the lives of many Christians, attributing this to superficiality of much of our current Christian practice. Tozer is a sharp critic of much of our contemporary popular evangelism, particularly at the point of its stereotyped method, and its forensic approach to faith. He protests the "cloudy vagueness" in the approach of multitudes of professing Christians to the questions of the Creed, knowledge of God, prayer and the like.

The volume deals in succession with a series of steps designed to restore the vigor and reality of the Christian's relation to his God: "Following Hard after God," "The Blessedness of Possessing Nothing," "Removing the Veil," "Apprehending God" and the like. The arrangement of these reminds one forcibly of the "Stages" by which the advocates of the Inner Life of other days sought to lead others into the steps of Christ. Underlying the method of the book is the author's conviction that God is forever seeking to manifest Himself to us. Thus, Tozer seeks to outline the steps by which man may relate himself to God's self-disclosure, and thus attain certainty at the point of the fact of The Universal Presence. The crucial step in this process is the identification of the human will with the divine Will—in short, total consecration.

Here is an addition to the literature of Christian sanctity, written by one who is not avowedly in the Wesleyan tradition, and who at the same time has the objective of Christian Perfection in mind. Some may feel that he is not sufficiently clear in the statement of his objectives. At the same time, there is a warmth and freshness

in his approach which renders his volume challenging to the person who desires to adjust his life to the "good and acceptable and perfect will of God."

—HAROLD B. KUHN.

The Date of Ezra's Coming to Jerusalem,
by J. Stafford Wright. London: Tyndale Press, 1947. 32 pages. 2/6 or
50 cents.

This is one of a series of monographs by the Tyndale Press (39 Bedford Square, London) and comprises the Tyndale Old Testament Lecture, delivered on January 3, 1947 in Westminster by the Senior Tutor of Oak Hill Theological College in London. Wright deals with the moderate alternatives to Charles Cutler Torrey's more radical view that Ezra was a fictitious character, created by the Chronicler as a priestly foil to the secular Nehemiah. These alternatives have been proposed by Van Hoonacker and by L. W. Batten, and have been accepted, in general at least, by Oesterly & Robinson in *The History of Israel*, and by Wheeler Robinson.

The tendency of these men is to date Ezra *after* Nehemiah, and to put him in line of Johanan the high priest, assigning the date of his work to near the end of the fifth century B.C. Wright treats the subject as follows: first, he shows the intrinsic improbability of the radical modern 'reconstruction'. Second, he analyzes minutely the passages which seem to support the priority of Nehemiah over Ezra. Third, he develops the constructive probability for the traditional view, showing that the difficulties in this are not so great as many scholars think.

He defends, notably, three views: first, the probability of Ezra's arrival in Jerusalem about 458; second, the rigor of Nehemiah in the matter of mixed marriages (in this the sentimentalists will revolt, and find a throwback to the 'primitive' methods of the tenth century); and third, the consistency of the Chronicler's account. Dealing with the problem of Nehemiah's relative silence concerning Ezra, Wright believes

Ezra may have had a period of disfavor, followed by a restoration to favor, signalled by Nehemiah 12.

The conclusion of the writer is that the modern reconstruction is greatly forced, and that it has grave internal difficulties. Against this, the order set forth by the Chronicler is defended as being both self-consistent and consistent with all that we know of external history. The moderation and ability of our writer are such as to beget confidence in his findings. Students of Bible history will appreciate the table of the Kings of Persia in the Appendix.

—HAROLD B. KUHN.

Christianity and Communism, by John C. Bennett. New York: Association Press, 1948. 128 pp. \$1.50.

This volume comprises an introductory statement on the relation between Christianity and Communism. The author notes the nature of Communism, the social imperative of Christianity, some main issues between the two ways of life, and the major alternatives to Communism.

In dealing with the nature of Communism the author points out that it appeals to the masses, in part, because it promises a new social-economic order. He shows that Communism represents a total philosophy of life seeking to develop authoritative answers to many questions with which Christianity has dealt. The author also notes that Communism is highly revolutionary in method.

Professor Bennett states that Christianity challenges Communism on the following fundamental issues: (1) the view of atheistic absolutism; (2) the Communistic method of dealing with opponents; and (3) the ultimate status of persons.

The author believes that Christianity has an adequate social imperative for the social-economic problems of the present generation. He holds that the basis of this imperative is seen in (1) God's purpose for his creation and (2) the meaning of Christian love. In dealing with Capitalism the author first notes some of the advan-

tages of a capitalistic society and then turns to note its limitations.

The author believes that "Communism as a faith and as a system of thought is a compound of half-truth and positive error." He holds that Communism as a movement of power is a real threat to personal and political freedom and that Christians should resist its extension throughout the world. The author maintains that the errors of Communism are largely due to the failure of Christians, and Christian churches, "to be true to the revolutionary implications of their own faith".

The author seeks to be objective in his

treatment of Communism. He clearly points out some of the absurd assumptions and groundless expectations of that movement. He graphically and vigorously upbraids its ruthless treatment of political enemies. He condemns its materialistic philosophy. But, on the other hand, he seeks to understand and appreciate what values there may be in a Communistic way of life.

The volume is highly readable and well organized. It was written primarily for young people. It will serve as a good primer for persons wishing a short introductory statement of the Church's concern with Communism. —W. C. MAVIS.

(Continued from page 159)

His chief contribution to the field of philosophy seems, therefore, to be his emphasis upon mental pioneering in a day when thought had lagged behind action. Possibly some vigorous voice was needed in his day, to disengage the thought of the new America from the lingering shackles of the Old World. In his emphasis at this point Emerson is of course definitely dated. It seems to this writer that Emerson's

crowning blunder was his assertion (often beautifully worded) that old revelations were superannuated, together with his optimistic prediction that new ones would shortly be forthcoming. At this point he destroyed without adequate reason to expect a rebuilding. His work should serve today as a warning against accepting content as valid simply because it is well expressed, and more important still, against mistaking a sage for a prophet.

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HAROLD B. KUHN

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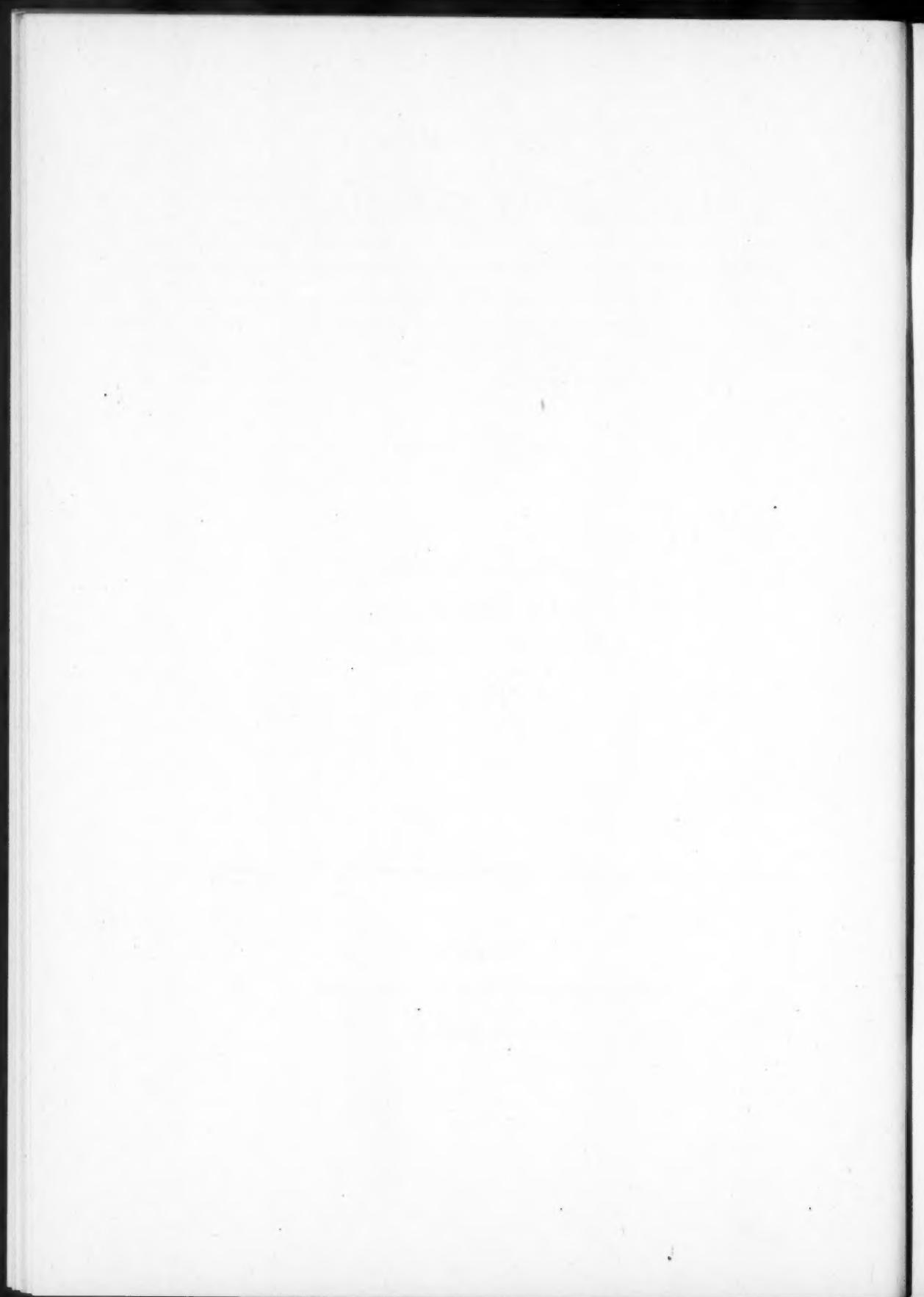
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